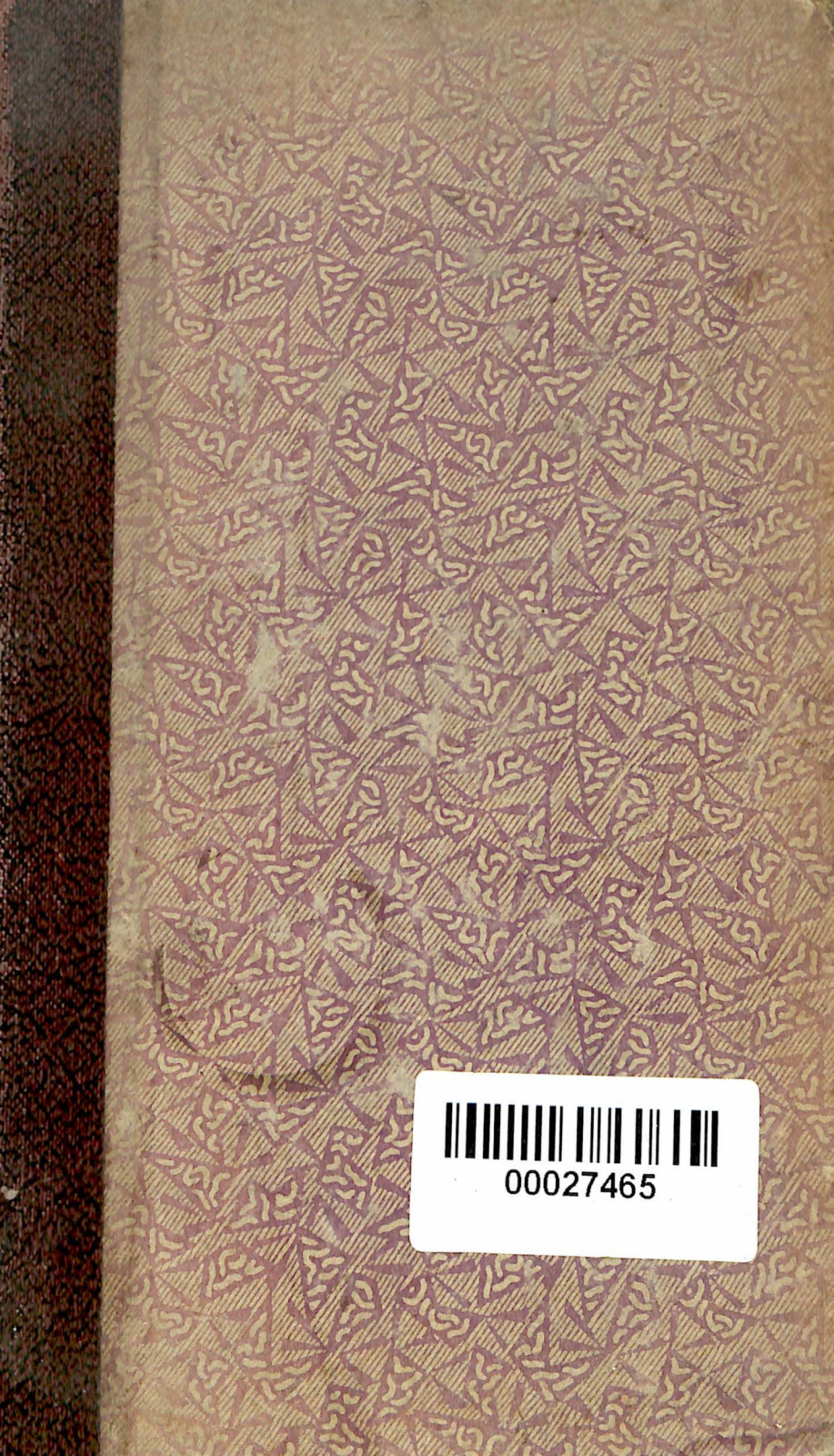
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RUSSIA:

OR,

A COMPLEAT

HISTORICAL ACCOUNT

OF

ALL THE NATIONS

WHICH COMPOSE THAT EMPIRE.

27465

THE FIRST VOLUME.

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INTRO-

INTRODUCTION.

SECTION I.

Of the SIBERIANS *in general.*

IT will perhaps be thought no improper introduction to this work to give a general account of Siberia and of the Mongouls, hitherto ſo little known in Europe, and ſo inaccurately deſcribed: eſpecially as all the relations in our language are not only exceedingly vague and confuſed, but ſo erroneous in many eſſential particulars as to be of but doubtful authority in all.

A complete account of theſe people is ſcarcely ever to be expected. We have no account of any kingdom in Europe deſerving of that title. But, as only ſuch facts will be here exhibited as may be depended on, and no conjectures advanced but ſuch as the reader is left at liberty either to admit or reject, the relations of future travellers muſt rather conſiſt of additional facts and more probable conjectures, than detections of falſhood or refutations of an ideal hypotheſis.

Siberia, in the ſignification now adopted, comprehends the whole tract of land under the dominion of the Ruſſians, from the Ouralian mountains

mountains to the Penſhinean ſea and the Eaſtern ocean, on one ſide; and on the other from the Frozen ſea to the frontiers of the Mandſhours, Mongouls, Kalmucs, and Kirguiſian Koſacs.

Were the boundaries of Europe and Aſia in the North to be aſcertained by rivers, the Don, the Volga, the Kama, the Kolva, and the Petſchora, would obviouſly form the lines. No more than two voloks* are to be met with between the Don and the Volga. One is at Zaritzin, where Peter the Great had

* A volok in the Ruſſian language ſignifies a ſmall tract of land between any two rivers that run nearly in the ſame direction.

a deſign of making a canal of communication between the two rivers. The other volok is beyond Tſcherdin, between the Kolva and the Petſchora. By this diviſion the whole chain of Ouralian mountains and all Siberia would be in Aſia.

Siberia is called by the Ruſſians Siber, and formerly meant no more than the inferior regions about the Ob, which, under the reign of Ivan Vaſſillievitch, became tributary to the Ruſſian empire. This name Sibir was entirely unknown to the Tartars about the Irtiſch; and the ancient reſidence of Kutſchum Kan (called commonly by the Ruſſians Siber) was ſtyled by them Iſker.

In

In proceſs of time this appellative obtained a more extenſive ſignification, by comprehending under it thoſe lands which Kutſchum Kan poſſeſſed about the Irtiſch, the Tobol, and the Tura. As the Ruſſians made greater progreſs, this name was given likewiſe to a larger tract of country; and, at length, to all the conqueſts of the Ruſſians as far as the Eaſtern ocean. About the year 1563, Siberia was firſt added to the title of the Ruſſian tzars.

Both the derivation and ſignification of the word are entirely unknown. It cannot come from the Ruſſian word Sever [the north] as

ſome authors have imagined, Sibir and Sever being very different words; but what ſtill more refutes the notion is, that Siberia lies not to the North, but to the Eaſt of Ruſſia.

The name moſt probably was found in uſe amongſt the Permians and Syrans; the latter of whom carried on their commerce about the inferior regions of the Ob, a long time before the country was ſubdued by the Ruſſians; from whom perhaps it found its way to them. Several of the names of places about the Ob and Solva, which are evidently from the Syranian language, ſeem to corroborate this conjecture.

For

For inſtance, this people were the firſt who gave the name Ob to that river, before called Umar; and the regions about its mouths they ſtyled Obdor, which ſignifies in their language *the mouth of the Ob.*

Siberia, ſince it became a Ruſſian province, is tolerably well peopled by the Ruſſians, who have founded therein towns, fortreſſes, and villages, of various proportions. It nevertheleſs preſents but a void and deſert view; ſince, by its extent, it is capable of ſupporting ſeveral millions more than it at preſent contains. The climate is cold, but the air pure and wholeſome; and its inhabitants in all probability

bability would live to an extreme old age if they were not ſo much addicted to an immoderate uſe of intoxicating liquors.

This country produces rye, oats, and barley, almoſt to the 60th degree of northern latitude. In former times a pood† of rye was ſold there for two or three copeeks, and even at preſent it fetches no more than 6 or 8 copeeks‡. But this is to be underſtood of fertile years.

The provinces moſt fruitful in grain are thoſe of Tobolſk, Tomſk, and Yeniſeiſk, the country about the

† A pood is 36 pounds Engliſh.
‡ Three or four pence.

upper

upper parts of the Lena, and the ſouthern and ſouth-eaſtern ſide of the Baikal ſea, as far as Nertſchinſk.

Cabbages, radiſhes, turnips, and cucumbers, thrive here tolerably well; but ſcarcely any other greens. All experiments to bring fruit-trees to bear have hitherto been in vain: but there is reaſon to believe that induſtry and patience may at length overcome the rudeneſs of the climate. Cedar-nuts are here in great plenty about Tumen and in the diſtrict of Catharinenburg in the neighbourhood of the river Iſſet, and ſo are wild cherries. A ſort of ſmall almond grows in the parts about the Irtiſch

Irtiſch in the neighbourhood of the Kalmucs; and in the government of Irkutz are little apples, hardly bigger than peaſe, though reſembling our common ones in ſubſtance and taſte. Currants and ſtrawberries of ſeveral ſorts grow here in as great perfection as they do in our gardens. Herbs, as well officinal as common, together with various edible roots, are found every where. But a remarkable circumſtance is, that there are no bees in all Siberia.

Siberia is abundantly provided with iron, copper, and other minerals. The ſilver mines of Argun have been a long while famous; and in our times the much richer

one

one of Kalivan, on the frontiers of the Kalmucs, has been diſcovered *.

The Mamut's bones are a production of nature peculiar to Siberia †.

The

* In Barnaul, the moſt important ſilver-hut, upwards of 400 pood of fine ſilver, and from 11 to 15 pood of gold, is ſmelted annually. In the year 1763, all the Siberian mines together yielded 330 pood of ſilver, (or 13,200 Ruſſian pounds) and 990 lb. of gold. *Laxmann's Sibiriſche Briefe*, p. 86.

† Notwithſtanding Kalm, in his travels to North America, ſpeaks of the incredibly large horns of ſome animal, which he calls the *Mooſe-deer*, found ſometimes in North America, and, he adds, likewiſe in Ireland; this in Siberia is a natural production. The race of this animal he ſuppoſed was extinct. According to his opinion, it was a kind of elk, only much larger than the common. Now

The foreſts are well ſtocked with a variety of animals, ſome of which are not to be found in other countries. Theſe ſupply the inhabitants with food and cloaths; and at the ſame time furniſh them with commodities for an advantageous trade. Siberia may be conſidered as the native country of black foxes, ſables, and

Mamut, or as the Ruſſians formerly pronounced it, Memot, ſeems to Mr. Kalm to have been derived from Behemoth, which the Arabians thought to be the largeſt animal in the world. This people, coming into Tartary, finding there theſe relics of the Siberian animal, and obſerving that they were diſcovered about rivers and in fens, thought they could have belonged to no other animal than the famous Behemoth, and thus the word was thenceforth received as a proper name. He ſtrengthens

and ermines, the ſkins of which are here ſuperior to thoſe of any part of the world. The valuable beaver-ſkins, only known ſince the expedition to Kamtſchatka and the Eaſtern ocean, are purchaſed by the Chineſe at 40 and 50 rubles the ſkin. Horſes and cattle are in great plenty, and ſold at a low price.

ſtrengthens this conjecture by aſſerting that Mamut is not a Siberian word; for, according to Strahlenberg, the Oſtiacks of the Ob call theſe bones *khoſar*, and the Tartars *khir*. A new argument in favour of this opinion is, that many other Arabic words are met with in Siberia; namely, *baſar*, *arak*, *tarif*, *kaftan*, *bolvan*, *guba*, *tulpa*, &c. The word Behemoth might therefore probably come the ſame way into Tartary and Siberia, by which ſo many others were introduced, that is to ſay, by the religion of Mohammed.

Moſt

Moſt of the rivers abound in all ſorts of large and ſmall fiſh. We may therefore venture to affirm that Siberia is as plentifully provided with bread, fleſh, and fiſh, as any country in the world.

Of the Siberian rivers there are three which both for length and breadth have few equals, the Ob, the Yeniſei, and the Lena. Into each of theſe is received another, not much inferior to itſelf. The Irtiſch falls into the Ob, the Angara into the Yeniſei, and the Aldan into the Lena. Almoſt all the rivers of Siberia diſembogue into the Frozen ocean. Not one of all whoſe ſource is in Siberia runs down to the coun-

tries

tries of the Mongouls, Bucharians, Kalmucs, and Tartars; but, on the contrary, many of them which riſe in Mongalia, and the country of the Kalmucs, flow northward through Siberia. They are ſo commodious for navigation, that a veſſel might go through Peterſburg to Selenginſk, were it not for only two voloks; one between the river Tſchuſſovaia and the Tagil, and the other between the Ket and the Yeniſei; the latter of about 90 verſts, and the former not ſo wide. It is worth remarking, that all the rivers which fall into the Frozen ocean, notwithſtanding they are uncommonly abundant in fiſh, are entirely deſtitute of crabs.

The

The old inhabitants of this country are ſtill moſtly idolaters. They conſiſt of many nations, entirely differing from each other in their manner of living, religion, language, and countenances. But in this they agree, that none of them follow agriculture, which is carried on by ſome Tartars, and ſuch as are converted to Chriſtianity.

A few of them breed cattle; and others follow hunting, which would have been profitable enough, had it been ſubjected at firſt to better regulations, and had the Ruſſian *promuiſchlenniki** been more ſparing in their depredations.

* The word *promuiſchlennie*, or *promuiſchlenniki*, muſt be explained. On the diſcovery

The primitive natives of Siberia may be divided into two kinds, viz. thoſe whoſe race exiſts to this day,

covery and reduction of Siberia, great reports were made of its very valuable furs. This allured vaſt numbers of looſe people to form themſelves into bands, and run from Ruſſia to Siberia, partly on account of its advantageous commerce, and partly for the ſake of the chace. Theſe adventurers were called *promuiſchlenniki*, and became of great ſervice to the crown in making farther diſcoveries, and extending its conqueſts. But, endeavouring to enrich themſelves in too ſhort a time, they did the country irreparable damage, by ſtripping whole regions of their beſt and moſt valuable animals, beginning in the north and driving them ſouthward into the Chineſe dominions. They enjoyed the protection of the crown, for which they gave the tithe of what they caught. *Muller's Samlung Ruſſiſcher geſchichte*, vi. p. 491.

and thoſe that have died away and become extinct.

Among the ancient inhabitants of Siberia which exiſt no more, we reckon the Kara-Kitans and the Kirguiſes. Of thoſe that ſtill flouriſh the moſt remarkable are the Burattians, the Teleutans, the Jakutans, the Tunguſians, the Samoiedes, the Voguls, Oſtiacs and Tartars, Mongouls and Kalmucs.

We ſhall begin with the Kara-Kitans; who, though they did not actually dwell, as a nation, in Siberia, yet had a very intimate connexion and much intercourſe with the people of Siberia; and then proceed

proceed to the Burattians, Kalmucs, and ſome other nations; following the order in which the countries they inhabit are ſituated.

SECTION II.

Of the KARA-KITANS.

THERE is a ſtrange tradition handed down among the Siberian Tartars, which affirms "the Ki-"taians (whom the Europeans call "*Chineſe*) to have reſided in former "times about the ſuperior regions "of the Irtiſch, and that they re-"tired from thence through fear of "the miſ-ſhapen fouſts which ap-"peared to them to be horns." Nevertheleſs it is certain that theſe Kitaians are not the Chineſe, but the inhabitants of the country of Kara-Kitai, a people ſufficiently known

known in the Oriental Hiſtory. Several writers, both ancient and modern, make mention of them; but ſo obſcurely, that it is difficult from them to aſcertain the true frontiers of their country. This obſcurity has cauſed ſome writers to place this Kara-Katai wrong, and others to doubt whether ſuch a country did in reality ever exiſt. Abulgaſi, the Tartarian hiſtorian, takes them to be the black Indians, founding his opinion on the appellation Kara-Kitai, i. e. *Black Kitai*. The French tranſlator of Abulgaſi thinks himſelf nearer the truth by making Kara-Kitai the kingdom of Ava. But they ſeem both in the wrong; and perhaps the following

facts may lead to a juſter idea of this people, and the ſituation of their country.

A barbarous nation called Kitan, the antient inhabitants of the country Leao-tong, in the tenth century made themſelves maſters of all the regions between Kaſchkar and Korea, and many of the northern provinces of China. Here they founded the dinaſty of Leao. The deſcendants of this family held the government till the year 1114, when the Nutſchen, another nation of barbarians, reſiding beyond Korea, broke out in rebellion, ſubdued theſe Kitans, and founded a new dynaſty, called Kin,

Jelutaſch,

Jelutaſch, the prince of the family of Leao, driven away by the Kin, fled weſtwards, traverſed ſeveral countries, and ſubdued them as far as the Caſpian ſea; whereupon his followers proclaimed him king. In the year 1124 he took up his reſidence to the weſt of Kaſchkar, in a place called in the Chineſe annals Uſe-Uaoltu*, and here founded a new empire of the Kitans, which, to diſtinguiſh them from the eaſtern Kitans who remained in Leao-tong, under the yoke of the Kins, were called the weſtern and *black* Kitans. The laſt khan of theſe weſtern Ki-

* Uaoltu has the ſame ſignification with the Mongolian word *ortu* [the hord], and implies a main camp.

tans was Gaur-khan, or Gur-khan *, ſo highly renowned in the hiſtory of the Tartars, who received the Naimanian prince Kutſchluk, that had been driven from his dominions by Tſchingis-khan, and gave him his daughter in marriage. This prince repaid his favours with ingratitude, and deprived him of the throne.

All theſe countries which were ſubdued by the weſtern Kitans, from Turfan to Kaſchkar, as far as

* In the Arabic and Perſian languages, Gaur-khan ſignifies *an unfaithful prince*. Hence the Caffars or Hottentots took their name; as alſo did the Gaurs or ancient Perſians.

the rivers Ob, Irtiſh, Gihon *, and Sihon †, were called *Kara-Kitai*. Kitai, from their conquerors; and Kara, not on account of the inhabitants being of a black colour, but becauſe they were obliged to pay a tribute to their conquerors; alſo to diſtinguiſh it from the antient Kitai, namely, the northern provinces of China, over which the Kitans had formerly reigned ‡.

From

* Arab. Dſajhun; the ancient Oxus. In the Tartarian, Amoudarja.

† Jaxartes. Tartarian, Sirt. The ſource of this river is under 40 degrees 10 minutes latitude, and 36 degrees 30 minutes longitude, weſtwards from Pekin.

‡ The names of colours very frequently bear a metaphorical ſignification among the Aſiatic

From all theſe inquiries it appears that this people are thoſe Ki-

Aſiatic nations. The Ruſſians in Siberia call the Telengutes, *white Kalmucs*, and the Eluts or Uirats the *black Kalmucs*. So Ruſſia was formerly divided into *Black*, *White*, and *Red* Ruſſia. The Ruſſian tzar was ſtyled *Bieloi tzar*, the *White tzar*. The Chineſe monarch Altan-khan, of the family of Kin, is ſo called according to Abulgaſi, from the Mongolian and Tartarian word *altan* or *altyn*, which ſignifies *gold*, as *kin* in the Chineſe language denotes the ſame metal. The hord of the great Batu, about the Volga, is called the *Golden hord*. The Kalmucs call the firſt month in the year *Tzagan ſara*, the *white*, which means the *joyful* month. Every one knows the names of the *White*, *Black*, and *Red* ſeas. The reaſons of theſe denominations are different, and therefore the names of the colours may be taken in different ſignifications. D'Herbelot, article Genghiz-khan, gives another derivation of the name Kara-Kitai, becauſe the country is full of thick woods. But this does not appear to be well founded.

tans,

tans, who, according to the traditions of the Tartars of Tobolſk, formerly ſettled in the ſuperior regions of the rivers Irtiſh and Ob. That is to ſay, theſe Chineſe were the Kara-Kitans, or the Kitans reſiding at firſt in Leao-tong, but afterwards driven out by the Kins.

The name *Kitai**, which the Ruſſians, Tartars and Turks give to *China*, aroſe from theſe Kitans who reigned over a large part of the northern China; and it was not before the tenth century that this

* Called *Cathay* by Milton and ſeveral other of our Engliſh writers.—Karay is the name of a part of Tartary in Rubruquis, who travelled over theſe parts in the middle of the thirteenth century.

denomi-

denomination of China was known. In the beginning of the thirteenth century Tſchingis-khan ſubdued the Kara-Kitans, and added their lands to his territory. The name of Kara-Kitai fell by degrees from that time into diſuſe, except by a few hiſtorians and Travellers, who retained it through ignorance *.

* Garber relates that there exiſt at this day, in the weſtern regions of the Caſpian ſea, Chaitaki and Kara-Chaitaki; but it is not known whether or not they be the deſcendants of our Kara-Kitans, and were tranſplanted there perhaps by ſome accident.

SECTION III.

Of the MONGOULS.

IT ſeems not to be doubted that the antient Mongouls, who firſt became known by the conqueſts of Tſchingis-khan, were the real progenitors of the preſent.

Tſchingis-khan was at firſt no more than a petty ſovereign. His father had been before him only the head of a Mongolian hord*, and was forced to pay tribute to the Kins.

* Hiſtoire de Gentchiſcan du Pere Gaubil, p. 1.

On the death of his father he found himſelf in a very precarious ſituation; and was at length obliged, as it ſeems, by a rebellion of the greateſt part of his ſubjects againſt him, to fly his country, and live on the bounty of Togrul, the chief over the Karaitian hords*

He began his conqueſts at forty years of age; and having ſubdued

* Abulgaſi, p. 162, & ſeqq. p. 167. Gaubil, p. 10. coll. cum Marco Paoli, lib. I. cap. 52, p. 44. Abulgaſi, p. 117, calls him *Tairel*; and Gaubil, *Toli*. In the Chineſe annals he is called *Unx-khan*, becauſe the emperor of China gave him the title of *Uang* [Regulus], on account of ſome important ſervice he had done him.

all

all the Turkiſh Tartarian nations, he attacked his former ſovereign Altan-khan, vanquiſhed him, and obtained from day to day new victories; till, at length, he became maſter of the greateſt part of Aſia, from the Eaſtern ocean to the weſtern coaſt of the Caſpian ſea.

The Mongouls are not ſo well known in Europe and the weſtern parts of Aſia under that name as that of *Tartars*. And this although Tſchingis-khan was a *Mongoul* and not a Tartar; and although it was by the Mongouls he made all his conqueſts; this change of names appears to be as old as the monarchy of the Mongouls, though

it is a thing they hate much, and cannot endure to be called Tartars*.

Perhaps this denomination arose from the Chineſe, who call all neighbouring nations, living without their great wall, Tata. Add to this, that the Mongouls in the hiſtory of their family reigning in China, in the Chineſe annals, go always under the name of Ta-dſi †. There might alſo poſſibly be more Tartars, properly ſo called, than Mongouls in the army of Tſchingis-khan. It is aſſerted that Ogotai, the ſucceſſor of Tſchingis, had an army of more

* Rubruquis, c. xviii. p. 14. 35.

† Gaubil, Hiſt. de Mongoux, p. 2. 20. 23. 70.

than

than a million and an half*. Not more than the tenth part of this immenſe army could be Mongouls.

The territory of the old Mongouls muſt have been nearly the ſame as that occupied at preſent by their deſcendants, and eſpecially thoſe called the Kalkas Mongouls. Rubruquis tells us†, that the genuine native country of the Mongouls, and the main camp of Tſchingis-khan, was called *Mancherule*; or, as he has it in another place‡, *Onam*

* Gaubil, p. 90.

† Rubruquis, cap. xix. p. 57.

‡ C. xxxi. p. 65.

Cherule. Nobody has hitherto been able to underſtand this word. Yet it is nothing more than a mutilated compound of the names of the two rivers *Onon* and *Kurulun**. The Chineſe hiſtory plainly and directly aſſerts that the countries about theſe rivers were the true ſeats of the Mongouls. Tſchingis-khan himſelf was born in a place contiguous to the Onon. The firſt wars he waged were againſt the neighbouring princes reigning about the rivers Onon, Tola†, and Kurulun.

* Which Gaubil calls *Kerlon*.

† Gaubil calls it *Tula*.

The

The town Holim * muſt have likewiſe been in theſe regions, on the other ſide of the Orchon.

We have now therefore in ſome meaſure ſettled the frontiers of the old Mongouls to the weſt, north, and eaſt; but we cannot determine ſo exactly how far they extended to the ſouth. That they occupied a part of the deſart Gobi is evidently apparent from the Chineſe hiſtory of the reigning family of the Mon-

* Which D'Anville calls Kara-Kuran, and other writers Kara-Karom; and which he places in the midſt of the immenſe ſandy deſart Gobi [in Chineſe *Schamo*] about 44° N. Lat.

gouls, where this ſandy deſart is expreſsly called *their native country*. Tſchingis-khan, refuſing to pay tribute to the family of the Kins, immediately retired northward and encamped along the river Kerlon.

Whether the Mongouls inhabited the countries neareſt the Chineſe wall, is a different queſtion.

It is certain that Tſchingis-khan attacked his ſovereign in his own country in the beginning of his rebellion. He ſcaled the wall, and conquered the towns ſituated near the wall called Tai-tong, in the province of Schanſi, and Suen-hoa in

Petcheli*. This he could not have performed had he not before been maſter of the regions lying betweeu the deſart and the wall. However, this is no proof that the Mongouls had dwelt hitherto in the regions contiguous to the wall of China. It ſeems more probable, that Tſchingis had ſubdued thoſe countries. This opinion is ſupported by his ſimilar expeditions on other ſides: for he diſpatched ſeveral parties at one and the ſame time to attack China on different ſides, and in thoſe regions which the Mongouls certainly never inhabited. This, at leaſt, cannot be called in

* Gaubil, Hiſt. des Mongoux, p. 15, 16. & ſeqq.

doubt, that the Mongouls, before they attacked China, had already ſubdued all the different branches of Tartars, and he could therefore meet with no impediment on their part to his expedition againſt China.

SEC-

SECTION IV.

Of the BURATS.

THE BURATS are deſcendants of the antient Mongouls, and conſequently brethren of the modern. This is manifeſt from the vicinity of theſe two nations and the reſemblance of their language. But they claſs themſelves rather among the Kalmucs than the Mongouls *.

Olot

* This is by no means however a contradiction. The Mongouls and the Kalmucs were doubtleſs once one nation. This is evident partly by the ſimilitude of the language of both nations; and partly that at this

Olot and Burat, they ſay, were two brothers, who had a grievous quarrel about a mare. They fought, and Burat was forced to retire with his followers.

At preſent this people inhabit the territories about the Baikal ſea, and along the rivers Angara and Lena. They extend, in a direction from Weſt to Eaſt, from the Udinſkoi Oſtrog as far as the town Nertſchinſk. The Burats that inhabit the Northern regions of the Baikal, con-

day a tribe of Ujrats [Olots, or Kalmucs] exiſt in Mongalia, whom the European miſſionaries place about the Hoang, beyond the country of Ortuſs.

trary

trary to the cuſtom of the other tribes of the Mongouls and Kalmucs, conſtruct their wooden huts in a ſexangular form, and all of them after one model. They however ſtill retain their old Mongolian huts of felt, which are eaſily tranſported from place to place. And hence we may conclude that they are ſtrangers in theſe parts.

In the midſt of the Baikal ſea is ſituated the iſle of Olchon. Here, on the ſummit of a high mountain, is ſaid to be a great trivet, with a large kettle-drum placed upon it. This circumſtance has led ſeveral to conclude, that Tſchingis-khan puſhed his conqueſts as far as this place.

place. Rubruquis * aſſerts, that this conqueror was by profeſſion a ſmith; and Abulgali † gives us this ſtrange relation. "The Mongouls," ſays he, "having ſunk into oblivion "for four hundred years, appeared "again at the working of an iron "mountain; and this event gave "riſe to an annual feſtival, whereon "they heat an iron red hot, on "which the khan gives the firſt "ſtroke; and, after him, every chief "of the Mongolian tribes." By comparing theſe two relations together we are able to find out from whence the tale that Tſchingis-khan was a *ſmith* took its origin. The

* Cap. xix.

† Part II. chap. v.

circum-

circumſtance of the feſtival is true; and the invention of the art of ſmelting iron in the mountains Irgonekon gave occaſion to it *. All the reſt is a mere fable.

It is commonly ſaid, that this mountain is ſituated ſomewhere in the dominions of the Elutian Kontaiſcha. But no perſon has hitherto pretended to mark it out with any preciſion. It ſhould ſeem more probable that its ſituation is in the neighbourhood of the river Argun, where we find ſilver, copper, and iron: for, notwithſtanding the word *Irgon* does not ſignify *copper* in the

* Petit de la Croix, Hiſtoire de Gengis-chan, lib. i. cap. 1. p. 8.

modern

modern Mongolian language, yet it denotes that metal in the languages of the Syrans, Permians, Votiacs, and Tſcheremiſſes.

SECTION V.

Of the KALMUCS.

UIRAT is the primitive name of the Kalmucs, and ſo their progenitors are called by Abulgaſi*. The Tartars of Katſchinſk, Kraſnoyarſk, Kuſnetz, and the Sagaians, know the modern Kalmucs by no other name. Nay, this appellation is preſerved among themſelves to this very day, with only a ſmall alteration: for they call themſelves Oëlots.

* Abulgaſi, p. 112 & 198.

The

The Chineſe miſſionaries ſtyle them Eluts*. This is the general name of the nation. Torgo-ut [Torgot], Dſongar [Sengor], and Choſchot, are only different branches of the Kalmucs; Ruſſ. *Kalmak* and *Kalmyk*. This name was given them from a kind of caps which theſe Eluts wore, called in the Tartarian language *Kalpak*. The circumjacent Mohammedan Tartars who uſe turbans, and differ from them entirely on the ſcore of religion, language, manners, and way of life, and moreover wage an eternal war with them, gave this name to them as an opprobrious appellation.

* Du Halde, tom. IV. p. 46.

This

This cuſtom, of naming a nation from a certain outward characteriſtic ſign, is not only common to the Tartars, but to many other people of Siberia. The Koraiks, living along the Pentſchinian gulf, call the Ruſſians *Milgetong*, i. e. *Firemen*. The ſame people call the Tſchuktſches *Mainetong*, i. e. *Courageous men*, and the Kamtſchadales, *Kontſchadal*, i. e. *People who live at the utmoſt extremity* or *end*. From this name *Kontſchadal*, the Ruſſians afterwards formed Kamtſchadal and Kamtſchatka.

In like manner the Mohammedan Tartars of the Sunian ſect called all the

the Turkumans, and afterwards all the Perſians likewiſe, *Kiſilbaſch*, i. e. *Red-heads*. The reaſon of this denomination was as follows. The Perſians aſſiſted the Scheik Sofi (the founder of the reigning family in Perſia, which lately became extinct) in his wars. For this ſervice that monarch permitted them to wear for ever caps of red velvet, ſuch as he uſed to wear himſelf. The Tartars of Buchani and Chiva call the Mankattes, a people of the ſame religion with themſelves, *Karakalpaks*, i. e. *Black-caps*.

If, with Abulgaſi, we divide the whole Turkiſh nation into two great branches, that of the Tartars, and

that of the Mongouls, the Uirats muſt be reckoned with the latter. Indeed they reſemble their neighbours the Mongouls in countenance, living, manners, cuſtoms, and religion; and muſt have been ſeparated only by political diſſentions. The affinity of the three nations, Mongouls, Kalmucs, and Burats, may be ſeen by the affinity of their languages.

	Mongouls.	*Burats.*	*Kalmucs.*
God.	Burchàn.	Burchan.	Burchan*.
One.	Negè.	Negè.	Nege.
Two.	Chour.	Koir.	Chojur.
Three.	Gurbà.	Gurban.	Gurba.
Four.	Durba.	Derbyn.	Darbo.

* Likewiſe *Sajatſchi*, i. e. The Creator.

Five.	Tabu.	Tabún.	Tabú.
Six.	Dſurga.	Dſergon.	Surga.
Seven.	Dolò.	Dolón.	Dolo.
Eight.	Naima.	Najaman.	Naima.
Nine.	Juſſu.	Jihun.	Jeſſu.
Ten.	Arbàn.	Arban.	Arba.
100.	Dſo.	Dſon.	Dzo.
1000.	Minga.	Mingan.	Mingan.

The Uirats lived formerly about the eight rivers, which, according to Abulgaſi *, take their riſe in the Eaſtern regions of Mongolia, and at length concur in one large river Ikar, or Ikran Muran †. At firſt ſight a perſon might be led to ima-

* Abulgaſi, p. 113.

† *Muran*, in the Mongolian language, ſignifies *a large ſtream.*

gine

gine that this Ikar was the ſame ſtream that is called by the Ruſſians at its ſource Onon, in the middle of its courſe Skilka, and thence to its mouth Amur. Abulgaſi ſeems to lead us to this opinion. For, if theſe eight before-mentioned rivers take their riſe in the countries inhabited by the Mongouls, one ſhould think that the Ikran itſelf flowed through the parts belonging to the Mongouls. Abulgaſi ſays likewiſe * that the Ikran falls into the ocean. Now, if we find no other river in the country of the Mongouls that diſcharges itſelf into the ocean, the Ikran ſurely muſt be

* Abulgaſi, p. 106.

the Onon. The laſt argument is, that the ſame author affirms * that ſome Tartars ſettled about the Ikran. But theſe Tartars nevertheleſs probably lived near the ocean. For when they rebelled againſt Altan-khan, the emperor of the family of Kin, the rendezvous of the Mongouls who came to aſſiſt the emperor was on the Onon, and there the Tartars loſt a battle †: The Tartars however did not all live in one place; but ſome about the Onon, ſome about the ſuperior regions of the Hoang-ho, and ſome in various other places. It is impoſſible there-

* Abulgaſi, p. 105.

† Gaubil, Hiſtoire de la dynaſtie des Mongoux, p. 4.

fore to decide by this account whether the Ikran ſignifies the Onon or the Hoang-ho. The Mongouls lived likewiſe on both ſides of the great ſandy deſart Gobi; ſeveral of them conſequently nearer to the Onon, and ſome nearer to the great Chineſe wall, and the upper regions of the Hoang-ho: which places they inhabit to this very day.

The Onon bears different names, according to the territory it runs through. The Ruſſians call it Amur; the Tunguſians, Schilkir; the Chineſe, Helong-Kjang, i. e. *The river of Dragons*; and the Mandſhoures, Sagalin-Ula, *the Black river*. This laſt denomination perhaps led ſome

writers to imagine that the Ikar, or Ikran-Muran of Abulgaſi, were the ſame that Marco Paolo calls Kara-Muran, and that both were the Ikar of Abulgaſi. Were we to allow this Kara-Muran and the Ikar of Abulgaſi to be one and the ſame river, yet they are not the Amur. Marco Paolo mentions ſuch things of his Kara-Muran as are impoſſible to be reconciled with the Amur. He ſays *, along that river are built many towns that carry on a conſiderable trade; and about its mouths is the fleet of the great khan, conſiſting of 15,000 veſſels. Now both theſe circumſtances are falſe

* Marco Paolo, lib. ii. cap. 31. 52.

reſpecting

reſpecting the Amur; but may be ſaid with ſome abatement of the Hoang-ho.

If we add to theſe accounts the relation in Abulgaſi*, that Ugudai, the ſon and ſucceſſor of Tſchingis-khan, made an irruption into Kitai, and laid ſiege to a town on the ſhore of the Kara-Muran; then it follows, that, as Kitai is the northern part of China, the Kara-Muran muſt neceſſarily be the Hoang; which agrees likewiſe with the expeditions of the Ogotai, who carried on no wars but in the northern China †.

* Abulgaſi, p. 357.

† That Abulgaſi calls one river by two names, Ikar and Kara-Muran, affords no proof

That the Kara-Muran of Marco Paolo is the Hoang-ho, ſeems to need no farther proof. Father Gaubil, who knew China as thoroughly as his native country, and

againſt our opinion. He collected his chronicle from a number of Mongolian and Perſian writers, whom he found to give two names to one thing, and took no trouble to inquire more minutely into the matter. Nothing is more common than for two nations to call the ſame river or place by different names. It happens even to a ſingle nation. For inſtance, the Chineſe, at different times, and in different ſituations, give various names to their towns, provinces, &c. obſcuring their hiſtory by that means to ſuch a degree, that it is impoſſible for the moſt attentive reader to purſue it regularly without a regiſter of theſe different denominations. Pere Gaubil's hiſtory of the Mongolian dynaſties affords many proofs of this aſſertion.

who

who deſerves more credit in this matter than all the writers before him, mentions, in three ſeveral paſſages of his book *, that the Kara-Muran of Marco Paolo is the Hoang-ho. Even the names Kara-Muran and Hoang-ho both ſignify *a turbid muddy river*; the former in the Mongolian, and the latter in the Chineſe language. And all travellers affirm the Hoang-ho to be in reality of ſuch a quality.

Admitting it then for a fact, that the Kara-Muran and the Ikar-Muran are the ſame river; it cannot be the Amur, but the Hoang-ho.

* Pere Gaubil, p. 63. 239. and 286.

The

The diſtinguiſhing characters adduced in favour of the Argun are equally applicable, indeed more ſo, to the Hoang-ho. This latter river diſcharges itſelf likewiſe into the ocean. The eight rivers which, according to Abulgaſi, take their riſe in the territories of the Mongouls, are eaſtward with reſpect to the weſtern Mongolian dominions, notwithſtanding they fall into the Hoang-ho. The other aſſertion of Abulgaſi, that a part of the Tartars ſettled about the Ikar, and that the auxiliaries of the Mongouls aſſemble about the Onon in order to carry on from thence the war againſt the rebellious Tartars, may be eaſily reconciſed

reconciled with the Hoang-ho, by only remembering what was mentioned above, that the Tartars fixed not in one particular place, but inhabited ſeveral.

Theſe conjectures receive a very great ſupport from the later accounts of the miſſionaries in China, who place the Uirats juſt about the Hoang-ho, beyond Ortus. Theſe Uirats are, as was before obſerved, the fore-fathers of the modern Kalmucs, who retired farther to the weſt. By the general map in the Chineſe Atlas, we find the Tumets ſomewhat farther to the eaſt than the Uirats. Theſe Tumets, according

to

to the Hiſtory of Abulgaſi *, are deſcendants of the Uirats, and therefore people of the ſame origin. For both are ſprung from the Mongouls: not from thoſe that inhabited the regions beyond the vaſt ſandy deſert about the river Selenga, Orchon, Tola, Kurulun, &c. who were otherwiſe called Kalkas; but from thoſe who encamp between the deſert and the Chineſe wall, over the provinces Schanſi and Petſcheli, and who, to diſtinguiſh them from the former, are called the Yellow Mongouls, or only Mongouls, without any addition. According to the

* Abulgaſi, p. 114.

mif-

miſſionaries *, the whole number of theſe Mongouls, living under the Chineſe ſceptre, is comprehended within 49 ſtandards.

* Du Halde, tom. iv. p. 71.

SEC-

SECTION VI.

Of the TSONGARES.

THESE inhabitants of the regions from north to ſouth between Siberia and the greater and leſſer Bucharia, and from eaſt to weſt from the Altaian mountains to the Kalkas Mongouls, are a branch of the Uirats, and are governed by their own independent ſovereigns. They extend weſtward to the regions along the river Ili, which flows into a lake among the Altaian mountains on the frontiers of Turkeſtan *.

* Souciet, Obſervations Mathematiques, tom. i. p. 142. Paris, 1729, 4to. Du Halde, tom.

This nation, once ſo formidable to the Chineſe, has been either deſtroyed or diſperſed ſince the year 1757 by their own civil diſſentions and the intrigues of the Chineſe. Their country is now a deſart.

But let us reſume our firſt inquiry, and endeavour to fix the time when they came firſt from the

tom. iv. p. 54. Abulgaſi, p. 65. Souciet places the weſtern ſituation of the mountain Altai in 46 degrees 20 minutes latitude, and 20 degrees 20 minutes longitude weſt of Pekin. The ſituation of the lake Palkaſi, into which the river Ili is ſaid to diſcharge itſelf, he fixes in 46 degrees 50 minutes latitude, and 37 degrees 40 minutes longitude to the weſt of Pekin.

frontiers

frontiers of China into the deſert and about the Ili.

It ſeems highly probable that it happened under the great revolution effected by Tſchingis-khan, when the principal part of the nations he ſubdued were totally exterminated to make room for the conquerors *.

The khans of the Kalmucs, and probably others of their chiefs, de-

* This may be ſeen from the ixth part of Abulgaſi's hiſtory, where we meet with nations dwelling near the Caſpian ſea about the Oxus and the Iaxartes, or in the Kapſchak regions, Perſia, Bagdat, &c. which people lived before the inroads of Tſchingis-khan in Mongalia, and were even Mongouls.

ſcended

ſcended in a direct line from Tſchingis-khan. At leaſt Kaldan [Baſchtu-khan, as Du Halde always calls him], who ſubdued the Mongouls, and was himſelf defeated afterwards in a war againſt the Chineſe emperor, claimed his deſcent from Tſchingis. The Mohammedan Tartars diſpute this honour with their enemies the Eluts; but the latter have greater probability on their ſide. For this we know from the Chineſe hiſtory, that Mangho, the ſon of Tolei, uſurped the Mongolian throne, contrary to the regulation of Ogotai-khan *. This irregular behaviour diſguſted ſeveral princes

* Pere Gaubil, Hiſt. de la dynaſtie des Mongoux, p. 98. 106. 112.

of the family of Ogotai, who oppoſed him, but ſo ineffectually, that they were exiled by Mangho, either to *Biſchbalig*, or about the region of the Irtiſch. Of theſe exiled princes, one eſpecially deſerves to be noticed, namely, *Haitu*, who founded a conſiderable ſtate in the country of Almalig. This prince, having perſuaded the chiefs of all the neighbouring tribes, as well as thoſe who were encamped eaſtwards and northwards from the Altaian mountains, to become of his party, carried on a war of more than 30 years againſt the two Chineſe khans, Hupilai and Timur. We avoid making here a large digreſſion to fix the true ſituation of Biſchbalig and Al-

malig *. It will be ſufficient to remark, that theſe princes were baniſhed into the country of the Dſongarian Kalmucs, where they raiſed their troops in the war againſt the Chineſe. From theſe reſearches we find that the Dſongarian princes, thinking themſelves deſcendants of Tſchingis-khan, muſt derive their

* Gaubil, p. 35 & 126, aſſerts, that Biſchbalig lay to the north of Turfan, and Almalig to the weſt of Biſchbalig. It ſeems that the tract of land, at preſent called the Leſſer Bucaria, was ſtiled in antient times Kaſchgar and Almalig. He adds, that Almalig was crouded with Mohammedans. The Leſſer Bucharia, Turfan, and Chamul, were already Mohammedans before Tſchingis-khan; and no Mohammedans are to be met with in the environs of theſe countries, to the north, eaſt, and ſouth.

genealogy from theſe exiled princes of the family of Ochotai. Gaubil and Souciet are miſtaken in deriving the Kalkas princes from Tſchingis-khan, and the Elutian princes from Timur. Du Halde * makes the family of the Elutian khan Kaldan to be deſcended as well from Timur as from Tſchingis-khan; and this by taking it for granted that Timur was of the family of Tſchingis. Thus far is certain, that both Tſchingis-khan and Timur-Bek had one common anceſtor in Tumenah-khan †.

* Tom. iv. p. 31.

† This Tumenah had two ſons, Kili and Fadſchuli [Abulgaſi, p. 152 & 399, calls them Kabull and Katzuli], the former of whom was the great grand father of Tſchingis.

gis; and the latter the ſeventh great grandfather of Timur. [D'Herbelot, artic. Genghis-khan].—We find by the Chineſe annals, that Timur married a princeſs of the family of the laſt Mongolian emperor of China Schunti. [Gaubil, p. 271.] This relation being true, Schunti muſt either not have been emperor of China; or Timur, not having yet uſurped the ſovereignty, was accordingly of no authority. For Schunti fled to Tartary in the year 1368; and the reign of Tſchingis laſted 35 years, he died in 1405. [Gaubil, p. 316. com. with Abulgaſi, p. 405.] But it ſeems that Timur married the daughter of Schunti after the death of her father, in order to get a pretext for attacking China, and wreſting it out of the hands of the founder of the new dynaſty of Ming.

SECTION VII.

Of the RELIGION *of the* KALMUCS *and* MONGOULS.

FORMERLY both the Kalmucs and Mongouls profeſſed the religion of the Schamans. This they afterwards changed for that of Tibet and Tungut, or the religion of Dalai Lama.

In the interior regions of the eaſt, three religions prevail; which muſt be carefully diſtinguiſhed from each other. Theſe are the Schamane, the Brahmine, and the religion

gion of Lama. That of the Schamans is the oldeſt religion in India of which we have any account. It is mentioned by Strabo, Clemens Alexandrinus, and Porphyry. The firſt of whom calls them *Germanians*, the ſecond *Sarmanians*, and the third *Samanians*. Its followers cultivated philoſophy; and the Brahmans themſelves confeſs that they are indebted to them for their ſcience: and they read the writings of theſe Schamans juſt as we read the Greek and Latin authors. Yet the Brahmans perſecuted their preceptors, and ſtopped not till they had forced them to fly. Inſomuch that for ſix hundred years paſt we no longer find any traces of them

on the other ſide of the river Ganges *.

All the religions that continue to prevail on the other ſide of the Ganges, ſeem derived from the Schamane. Even the religion of Lama is nothing more than a reformed Schamaniſm. The old Schamans had nothing certainly fixed as to the origin of their gods, or the time, quality, or perſons of the ſucceſſion. Among the Lamaites one god ſucceeds to another, in an uninterrupted ſeries, in the perſon of their Lama.

The religion of the ancient Mongouls ſprang likewiſe from that of

* Hiſtoire du Chriſtianiſme des Indes par M. de la Croze, liv. xvii.

the

the Schamans. But theſe barbarians being deſtitute of all writing, this religion could only be propagated by oral tradition. As for the Burats, Jakutes, and the heathen Tartars, their religion reſembles that of the ancient Mongouls; but it is without any coherence, and ſo mutilated, that it would be very difficult to collect from its fragments any ſort of ſyſtem of the old Schamans.

We are able to trace the name of the god of the ancient Schamans, indeed, in the denomination of the chief goddeſs of the Siameſe and Peguans, which is *Sommona Kodom* *.

* The Tartars call god Kutai, Chutai, or Gudai; the Perſians Khoda. Sommona Kodom ſignifies therefore probably *the god of the Schamans.*

The

The Mongouls call this god *Schigimuni*, and the Kalmucs *Schakamuni*, or *Schak-Schimona*, which laſt denomination muſt be our guide in obtaining our knowledge of this deity, who can be no other than the well-known *Schaka* or *Schekia*, who was born 1017 years before the time of our Bleſſed Savour, and was called after his apotheoſis *Fo*. Pere Gaubil, in his Hiſtoire des Mongoux, confeſſes that he cannot diſcover whence the name Fo takes its origin. It is true nothing certain can be adduced about it. But it ſeems highly probable, that Fo is the *Bod* or *Budda* of St. Jerome; for neither the Tibetans, nor Mongouls, nor Kalmucs, have an *F* in

ther

their language. Mr. D'Anoille obſerves that Bod ſeems generally to ſignify goddeſs; and Bodtan, or Boutan, a name given to the kingdom of Tibet, ſignifies *God's-land.*

Of this name Budda, a great many traces are ſtill to be found in the countries of the Mongouls and of India. This god Sommona Kodom is likewiſe called *Pouti-Sat*, i. e. The lord Pouti. The Burats call their prieſts *Bo.* Wedneſday is termed in all the languages of India *Budda.* In the Samſkret, or holy language of the Brahmans, that day is named *Budda-waram:* in that of Ceylon, *Budda-dina:* in that of Siam, *Van-pout:* and in the Malabarian language, *Buden-kirumei.*

All

All theſe names are the appellatives of one and the ſame god. The inhabitants of the kingdom of Leao have an academy, to which the prieſts of Siam reſort for the acquiſition of their knowledge. Theſe call their principal god indifferently either *Budda*, *Sommona Kodom*, or *Schaka*. In Tibet, this divinity has ſtill another name, *La*. Perhaps the name of *Lama*, as alſo that of the kingdom *Leao* itſelf, are derived from this denomination of the deity.

The ſignification of the word Schaman is differently explained by three learned men. Our countryman, Mr. Thomas Hyde, interprets it *a ſighing or ſobbing man*.

Kæmpfer

Kæmpfer* explains it by *a man without paſſions*. M. de la Loubere, an ingenious and very learned man, who travelled to Siam, tells us, that it ſignifies in the Balian, or holy language of the Siameſe, *a man living in the woods*; *a hermit*.

The laſt of theſe interpretations may very well be reconciled with what Clemens Alexandrinus relates of his Sarmanes. "They are her-"mits," he ſays, "and live neither "in towns nor houſes: they cover "their body with the bark of trees, "and eat nothing but wild fruits. "Their drink is only water, which

* Hiſtoire du Japon, tom. i. p. 46. Amſt. 1732. 16°.

"they

"they ſcoop from the brook in the "hollow of their hands, &c." In the ſame manner M. de la Loubere very ingeniouſly explains the word *Schaka*. He derives it from the Siameſe word *Tſchau-ka*, my lord, the uſual title of the Talapoins or prieſts of Siam. Schaman and Talapoin mean the ſame, the former in the Balian, and the other in the common language of the Siameſe.

SEC

SECTION VIII.

Of the RELIGION *of* TIBET; *or, of the* DALAI LAMA.

WE have likewiſe only obſcure and confuſed accounts of the religion of theſe people; and the miſſionaries relate numberleſs abſurdities, both as to its origin and its dogmas. The monk Rubruquis ſeems to have had ſome knowledge of them *. But, ſpeaking likewiſe of the Neſtorian chriſtians (who have even a biſhop reſident in the Kitaian town Segin †),

* Voyage de Rubruquis, chap. xxvi.—xxviii.

† Rubruquis, chap. xxviii. p. 60. & chap. xlvii. p. 125. Marco Paolo mentions likewiſe a Kitaian town Sin-gui [the termination *gui* is the Chineſe *dſchu*], and that a part of the inhabitants were Neſtorian Chriſtians.

and

and of another ſort of idolaters whom he calls the Tuinians *, he confounds the three together. Carpini †, another monk, who travelled before Rubruquis to the great hord of the Tartars, repreſents the *Uigures* as chriſtians of the Neſtorian ſect. The Jeſuit Gaubil aſſerts the ſame thing ‡.

* Rubruquis, chap. xlv. aſſures us the Tuinians were idolaters. But, what is extraordinary, in the very ſame chapter he affirms, that the Tuinians were addicted to the ſect of the Manicheans. The Oriental chriſtians often call Manes *Al Thenaoui*, and his ſect *Al Thenaouiah*; which word ſignifies the doctrine of the two principles. See D'Herbelot, Biblioth. Orient. art. *Mani*. Hence it ſeems probable, that theſe Tuinians are Manicheans.

† Carpini, Voyage, art. v. p. 40.

‡ Obſervations Mathematiques, &c. publiées par le pere Souciet, tom. i. p. 224. D'Herbelot, Biblotheque Orientale, art. *Igur*. —Uigur is called, according to the Chineſe geography, Turfan.

All theſe writers unanimouſly aſſert, that Chriſtianity was diſſeminated over Tongert, China, among the Mongouls, and even in the family of their khans. But it is no eaſy matter to make theſe teſtimonies accord with the preſent ſtate of thoſe countries. For we find not the leaſt trace of Chriſtianity therein, except among ſuch as have been converted perhaps by the Jeſuits in China in modern times. On the contrary, the religion of Lama prevails much at Tongut, in ſome kingdoms of India, in Mongolia, among the Eluts, and alſo in China.

It ſeems therefore probable, that the Neſtorian monks in former time

might have viſited theſe regions. But, in proceſs of time, as their prieſts became more and more ignorant, as well as remoter from other Chriſtians, Chriſtianity became likewiſe more and more corrupted, till at length it vaniſhed quite away, or was abſorbed in the religion of Lama.

This religion ſeems not to be of a very antient date. It is a mixture of the ſuperſtition of the old Schamans with the Chriſtian religion. From the Schamans it retained Fo and the metempſychoſis: from Chriſtianity it probably took its ceremonies and habits.

Several

Several learned writers derive the ceremonial of the religion of Lama from the Indians, and that from the Ægyptians: as it is thought that the ceremonies of the Ægyptians were ſpread almoſt over the face of the whole earth. From all which we ſhall only obſerve, that in the remoteſt ages the Ægyptians had no other phyſicians than their prieſts. This cuſtom obtained likewiſe amongſt the Syrians and Hebrews. Aſa firſt uſed the aſſiſtance of proper phyſicians, and was reproved for it*. The ſame

* "And Aſas in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe was exceeding great: yet in his diſeaſe he ſought not to the Lord, but to the phyſicians." 2 Chron. xvi. 12.

cuſtom prevailed in India and over all the Eaſt. The antient Tartars and Mongouls had no other phyſicians than their prieſts. And we find it ſo at preſent among all the ſavage nations of Siberia, and even in America. It ſeems very probable that the earlier Chriſtians took ſome ceremonies from the neighbouring nations; and perhaps all the rites and ceremonies among different nations that are very ſimilar to each other came originally from the religion of the Ægyptians*.

* The prieſts of Ægypt ſhaved their head and wore linen garments. Martial, epigram. xii. 29. Juvenal, ſat. vi. lin. 533.

Qui grege linigero circumdatus, et grege calvo
Plangentis populi currit deriſor Anubis.

Kæmp-

Kæmpfer * labours much to make it probable, that the founder of the religion of Fo was an Ægyptian. But he ſeems to be in the wrong: and his conjecture would have been more probable, if he had put the religion of the Brahmans inſtead of that of Fo.

It might furniſh matter of diſpute between the Indians and Ægyptians which of them were the elder nation. If Shuckford's conjecture could be proved true, that Mount Ararat, on which the ark of Noah reſted, is one of thoſe mountains which form the nor-

* Hiſtoire du Japon, tom. I. p. 31. 34.

thern frontier of India, it would be a great argument in favour of the Indians. Several writers endeavour to prove likewiſe, that the Perſian magi received their knowledge and their religion from the Indians*. And indeed as the Ægyptians and the Brahmans have ſo great a ſimilarity in their manner of life, police, tenets, and religious ceremonies, one nation certainly tranſcribed from the other. But the queſtion is, which nation received them from the other? Some arts, as well as ſome of the doctrines of the philoſophers, came from India to Europe, as the game of cheſs, the art of reckoning with ten

* Ammian. Marcellin. lib. xxiii.

cyphers,

cyphers, Democritus's doctrine of atoms, the metempſychoſis, &c. which laſt was received likewiſe by the Ægyptians.

Pythagoras brought this doctrine from India, not from Ægypt. Euſebius, in his Chronicle, relates that about four hundred years after the birth of Abraham, which happened a hundred and twenty years before the going out of Ægypt, there came a ſwarm of Æthiopians from the river Indus, and ſettled in the neighbourhood of Ægypt. We here ſee that the Indians made a voyage by water to Ægypt; but we find no accounts that the Ægyptians ever made ſuch an one.

The Ægyptians, on the contrary, may alledge the expeditions of Oſiris, Bacchus, and Seſoſtris. For, notwithſtanding theſe events are mixed with fables, the moſt abſurd relations have yet ſome certain foundation in truth, which we are not capable of thoroughly developing. It may be that ſome Ægyptians emigrated likewiſe to India, in order to avoid the cruel treatment of the Perſian king Cambyſes. At leaſt the hiſtory of mankind ſeems to ſupport this conjecture; for the limits of every religion have always been extended as often as it has been perſecuted.

There

There are two perſonages that have for ſeveral centuries been very famous in the world, Preſter John and Dalai Lama. Three travellers, Carpini, Rubruquis, and Marco Paolo, firſt made Europe acquainted with Preſter John, but they all have different opinions about him. The firſt repreſents him as an Indian king; the ſecond as a Chriſtian king of the Tartarian hord Naiman, whom he believed to be likewiſe Chriſtians. But both their accounts are certainly wrong.

The Portugueſe having found a way to India by ſea round Africa, diſcovered a certain Chriſtian prince in

in Abyſſinia, whom they took for Preſter John, notwithſtanding the three before-mentioned travellers had placed him, not in Africa, but in the remoteſt parts of the Eaſt, in the neighbourhood of China. This circumſtance they overlooked.

But we muſt firſt proceed to give ſome accounts of Dalai Lama. He lives in a pagoda on the mountain Potala, which, according to the Jeſuit Gaubil, is under 29° 6′ northern latitude, and 25° 58′ weſtern longitude from Pekin *.

His followers explain the nature of his immortality in the following

* See Du Halde, Deſcription de la Chine, et de la Tartarie Chinoiſe, tom. IV. p. 122. 125.

manner:

manner: that his ſoul, after the death of his body, paſſes into another human body which is born exactly at that time, and this man is the new Dalai Lama *.

Almoſt all the nations of the Eaſt, except the Mohammedans, believe the metempſychoſis as the moſt important article of their faith; eſpecially the Indians, the inhabitans of Tibet, and Ava, the Peguans, Siameſe, Mongouls, all the Kalmucs, and the greateſt part of the Chineſe and Japaneſe. According to the doctrine of the me-

* Others relate, that they keep a young man in the pagoda during the life of the Dalai Lama, who is to ſucceed him.

tempſychoſis, the ſoul is always in action, and never at reſt; for no ſooner does ſhe leave her old habitation but ſhe enters a new one. The Dalai Lama being a divine perſon, he can find no better lodging than the body of his ſucceſſor; or, properly not the ſoul, but the Foreſiding in the Dalai Lama which paſſes into his ſucceſſor: and this being a god to whom all things are known*, the Dalai Lama therefore is acquainted with every thing that happened during his reſidence in the former body. Thus, at leaſt, the thinking people of that religion would perhaps explain their metempſychoſis. The far greater part

* Du Halde, tom. IV. p. 573.

of the worſhipers of Lama, however, do not require reaſon and arguments for what they believe; but take all in a literal ſenſe, and examine no farther; having the ſame notion of the Lama as the Mongouls had of the Pope*.

Preſter John, of whom we have ſpoken above, in like manner gave riſe to many conjectures; the greateſt part of which are ſo improbable as not to deſerve refutation. We will begin therefore at once by that method which ſeems

* Rubruquis ſays, that in his travels to the Greater Tartary, he was aſked by ſeveral Mongouls whether the Pope was really five hundred years old.

to promiſe the beſt elucidation of the matter.

The name Prêtre Jean, or Juan, was miſtakenly heard by the firſt Europeans that viſited theſe regions. And their fancy working upon it, formed many extravagant ideas which were received and cheriſhed in Europe. Theſe travellers perceived a certain reſemblance between the ſound of a word in the Mongolian and Tibetan languages with that of a French, Italian, and Portugueſe word. Unuſed to the ſtudy of languages, they imagined that ſuch words as had a ſimilar ſound muſt have likewiſe the ſame ſignification

in

in the language of Tibet and of the Mengouls which they bore in ſome of the European. This idea being once received, many fantaſtical etymologies and fables naturally aroſe, as that about a certain Indian Johannes Preſbyter, &c.

Among all the etymologies, that of Scaliger* ſeems to be the moſt probable. This name, according to his opinion, came from India, and properly was Preſte Jehan [Preſte Giani; for Gehan in the Perſian and Indian languages ſignifies *the world*]; which is as much as to ſay, *a meſſenger of the world*; or *an uni-*

* De emendatione temporum, p. 637.

verſal

verſal apoſtle. The Neſtorian patriarchs always appropriated to themſelves the pompous title of CATHOLICUS*, which ſignifies, as every one knows, almoſt the ſame thing.

Now, if we can admit that the miſſionaries of the Neſtorians came into theſe countries (which almoſt every competent judge in ſuch matters will allow) then the Neſtorian patriarch and Preſter John are one perſon; at leaſt according to the rules of etymology. And this Preſter John being a Chriſtian, he muſt have been the Catholicus of the

* See Diſſertation de la prédication de la foi Chretienne a la Chine, par M. Renaudot, dans les anciennes relations des Indes, et de la Chine, p. 238, & ſeqq.

Neſto-

Neſtorians; or perhaps only a biſhop ſent by the Catholicus, who in theſe diſtant regions aſſumed a greater title than was ſtrictly due to him.

In the purſuit of theſe enquiries we ſhall find this Preſter John, or this Neſtorian Catholicus, to be likewiſe one and the ſame with the Dalai Lama.

Preſter John was heard of earlier than the Dalai Lama. In the country of the Mongouls, where Preſter John is ſaid to have formerly reſided, they knew nothing about a Dalai Lama before the time of Kajuk-khan, one of the deſcendents of

Tſchingis-khan *. Among the Europeans, Pere Andrada is one of the firſt who mentions him, about the year 1624 †, and Bernier ſpeaks of him as of a ſtrange novelty ‡.

It deſerves to be remarked, that the old writers, whilſt they take notice of the Neſtorians and Preſter John, ſay not a ſyllable of the Dalai Lama. But no ſooner are they become acquainted with the Dalai Lama, than they ceaſe all mention of Preſter John and the Neſtorians in Mongolia and Tibet.

* Rubruquis, chap. xix. Marco Paolo, lib. c. 51. Gaubil, p. 405. & 443.

† Du Halde, tom. IV. p. 576.

‡ Voyages, vol. II. p. 309.

All

All theſe circumſtances ſeem ſufficiently to prove that the Catholicus, Preſte Gehan, and Dalai*, are only one perſon.

The foregoing accounts, with thoſe which will appear in the ſupplement at the end of the fourth volume of this work, may be conſidered as a critical excurſion on the Mongolian hiſtory, and the religion of Tibet. But all theſe accounts, no leſs than ſuch as are to be met with in other authors, would be ſtill more imperfect, had not Mr. Pallas

* Dalai, in the language of the Mongouls, ſignifies a *ſea*, or *ocean*, and in a metaphorical ſignification an *immenſe diſtance*.

lately favoured the world with a work in the German tongue, which deſerves the attention of every man deſirous of purſuing his enquiries into the hiſtory of Aſia, into the manners and religions of nations.

Mr. profeſſor Pallas, of the Imperial Academy of Sciences at St. Peterſburg, travelled through many parts of the immenſe Ruſſian empire*. His diſcoveries in natural hiſtory,

* Let us hear a general deſcription of Ruſſia and its inhabitants, given by an elegant Scotch writer at the beginning of the laſt century, and which ſeems accurate enough for the times in which he wrote: "Ultra Polo-
"niam Ruſſia jacet, quam obtinet Moſcovi-
"tarum princeps. Nomen Imperio ab urbe
"Moſco eſt: quam illius Ruſſiæ caput mul-
"titudo

hiſtory, and his great merit in other branches of ſcience, ſecure him the eſteem

" titudo incolarum & habitatio reguin fecit.
" Ab oceano ad Caſpium mare immenſo tractu
" patet. Diverſis lateribus Polonis Suediſque
" confinis eſt. In aliis ejus limitibus Tartari
" hærent. Longo frigore, & penetrabili, dam-
" nata eſt. Vix profecto jam vere redditur
" terra, quam nives oppreſſerant. Inde æſtas
" graviſſime incumbit, & quaſi redimeret mo-
" ras quas longa hiems fecit, ſubito, æſtu per-
" coquit fructus, non tamen ad noſtrarum ar-
" borum felicitatem. Penè ſupra fidem eſt,
" ibi quoque pepones matureſcere, quibus
" apud nos non flagrantes modo ſoles quæ-
" runter, ſed & ſæpe repetiti. Crebræ ſilvæ
" campos attollunt; in iis pretioſæ pellibus
" feræ; ceræ etiam copia, atque mellis; &
" hinc præcipuum in illis regionibus merca-
" turæ commercium. Multi incolæ ſunt,
" neque tamen pro terrarum amplitudine,
" quas poſſident.

eſteem of every one that has candour and juſtice enough to give honour to

" Servituti gens nata, ad omne libertatis
" veſtigium ferox eſt; placida, ſi prematur:
" Neque abnuunt jugum. Ultro fatentur
" principi ſe ſervire, illi in ſuas opes, in cor-
" pora, vitamque jus eſſe. Sordidioris reve-
" rentiæ humilitas Turcis non eſt in ſuorum
" Ottomanorum ſceptrum. Ceteras quoque
" gentes ex ſuo genio æſtimant. Hoſpites,
" ſive forte, ſive conſilio in Moſcoviam ad-
" vectos, in idem jugum damnant, & ſervire
" ſuo principi volunt: ſi quos furtim abe-
" untes retraxerunt, ut fugitivos plectunt.
" Magnatibus, licet ipſi ſerviunt, in minores
" ſuus faſtus eſt: & vulgus horum maxime
" ſupercilium timet.

" Fertur populus adeo literarum rudis eſſe,
" ut pauci inter illos vulgatiſſimas preces me-
" moria teneant quibus Numen propitiamus.
" Bello quam otio aptiores: & plerumque in
" armis ſunt: ſive quo Tartarorum impetum
" frangant,

to a genius rarely equalled; at the same time that his readineſs at communication

" frangant, ſive alio limite Polonos laceſſunt,
" aut repellunt: Iſta quoque ætate civilibus
" odiis inter ſe certaverunt. Acies illis ex
" equitibus tota: pedite ideo vix utuntur,
" quod omnium bellorum momenta in celeri-
" tate conſtituunt: magno impetu vel impreſ-
" ſionem adorti vel fugam. Sed ubi pavere
" inceperunt, ad deſperationem quoque ver-
" tuntur. Adeo ut ex prælio fugientes, ſi aſ-
" ſequitur hoſtis, nihil auſi repugnare, ita ſe
" victoribus dedant, ut nec mortem depre-
" centur. Caſtigandis furtis remiſſi ſunt: ta-
" men prædones ultimo ſupplicio ulciſcuntur.
" Gens eſt cauta, nectendiſque fraudibus apta:
" neque ignorant, ideo mercatoribus ſe ſuſ-
" pectos: quos ut placabiliores habeant, in-
" terdum in mutuis commerciis aliam pa-
" triam ſibi fingunt. Perpotandi ſtudium acre
" eſt, & præter patrios potus ne quidem ad-
" vecta vina deſunt.

" Uxoribus

munication and ſweetneſs of diſpoſition render him the delight of all his acquaintance.

This

" Uxoribus longa captivitas, quas domi ſe-
" rio continent, dignas quoque majoribus
" malis: adeo ſervilibus ſupra fidem ingeniis
" demiſſas eſſe aiunt. Virorum in ſe bene-
" volentiam ex verberum numero æſtimant;
" nunquam melius ſuo judicio habitæ quam
" cum in fæva ingenia inciderunt. Quidam
" è Germania in Moſcoviam migraverat, vir
" è plebe, & ſi nomen in tantilla re placet,
" Iordanes dicebatur. Hæſit ergo in illa re-
" gione, & cum ſibi eæ ſedes placerent, inde
" etiam duxit uxorem. Hanc cum caram
" haberet, omnibuſque officiis mutuam gra-
" tiam affectaret, illa dejectis luminibus mœſta,
" crebro in ſingultibus & ceteris, mœrentis
" animi indiciis erat. Viro denique ſciſcitanti
" mœſtitiæ cauſam; ſe enim nullis, quod
" ſciret, amicitiæ muneribus defuiſſe; quid
" tu, inquit mulier, tam egregie fingis amo-
" rem? Num putas latere me, quam tibi vilis
" ſim?

This indefatigable reſearcher, travelling about the Volga, among the Kalmucs of thoſe parts, and ſtaying

"ſim? ſimulque largos gemitus cœpit effun-
"dere. Ille attonitus, in amplexus mœren-
"tem recepit, rogare perſeverans, numquid
"eam offendiſſet; peccaviſſe ſe forſitan, ſed
"culpam emendatione deleturum. Ad hæc
"illa, ubi autem ſunt verbera, inquit, quibus
"te amare docuiſti? hoc certe potiſſimum
"pacto, maritorum in uxores apud nos be-
"nevolentia & cura ſancitur. Hoc à Jordane
"audito, primum ſtupor continuit riſum; mox
"utroque vaneſcente, è re ſua eſſe putavit, ut
"uxorem eo modo haberet, quem ipſa præ-
"ſcripſerat; nec multo poſt arripuit cædendæ
"mulieris cauſam: & illa fuſtibus mitigata,
"tum primum bona fide amare & colere vi-
"rum cœpit. Nec tenuit ille modum, ſed
"jam ferior quam miſera conjunx optaſſet, ad
"extremum grandi ictu dicitur hujus etiam
"crura & cervicem affiixiſſe."

ſome

ſome time in the parts circumjacent to Salenginſk and the countries inhabited by the Burats, endeavoured to collect upon the ſpot the traditions handed down among this people, to gather the different annals written in the Mongolian language, and to obſerve every thing that related to them. All this he effected in that ſpirit of judicious enquiry for which he is ſo remarkable.

In the year 1766, he publiſhed the firſt volume of the work above alluded to, under the title of *Samlungen hiſtoriſcher nachrichten ueber die Mongoliſchen volkerſchaften*.— This volume contains reſearches into the hiſtory, the phyſical and civil ſtate,

ſtate, of this primitive nation of Aſia?

The ſecond volume, not yet publiſhed, but which will ſoon appear, is to contain an inveſtigation and explanation of the religion of Tibet to which the Mongolian nations now adhere; a work that will enrich the ſtock of human knowledge with diſcoveries, the greateſt part entirely new, and which no perſon in Europe, except Mr. Pallas, is able to communicate.

St. Peterſburg,
Oct. 15, O. S. 1779.

THE

The Reader will excuſe, and correct, the following Errors:

P. 6. *note*, l. 11. *r.* "*ſchritſhuhe* or *ſchreitſhuhe*,"
P. 7. *note*, l. 2. *r.* "Olennie Tunguſians,"
P. 11. *Inſtead of* poſſeſſing, &c. *r.* "with their rein-deer "more or leſs numerous, according to the ſeaſon; and "are almoſt always ambulatory."
P. 26. l. 21. *r.* "bury their dead without coffins,"
P. 28. *for* "Peſkal," *r.* "Perkel," *twice.*

FINNISH

FINNISH NATIONS.

THE people of Finniſh origin and the Tartars are the moſt numerous of the Ruſſian empire. Beſides the Finns properly ſo called, with the Laplanders, the Eſthonians, &c. the Tſcheremiſſes alſo, the Tſchouvaſches, the Mordvines, the Votiacs, the Vogouls, and the Oſtiacs, are comprehended under that denomination, as well as the ſmall collateral branches of theſe different people, who were the ancient inhabitants of Northern Ruſſia. Theſe people, the Oſtiacs and Vogouls excepted, dwell along the whole extent of Mount Oural, the natural boundary between Europe and Aſia.

All theſe nations, conſidered according to their moſt ancient conſtitution, are Nomades, notwithſtanding that in courſe of time, and eſpecially ſince they embraced Chriſtianity, they have changed the paſtoral life for agri-

culture, and their hords or wandering villages for fixed and permanent habitations.

The language and manners of the ſmall nations diſperſed to the eaſtward are formed after thoſe of their neighbours, or of their conquerors; ſo that the Tſchouvaſches bear a reſemblance to the Tartars in many things, as the Mordvines to the Ruſſians. This likeneſs, however, is the moſt ſtriking among the Siriaines and the Biarms, who at this day are hardly diſtinguiſhable from Ruſſians. The Oſtiacs, in like manner, have adopted many cuſtoms from the Samoyedes. It is, however, aſtoniſhing that the greateſt part of theſe diſperſed tribes of Finns, notwithſtanding the ſituations of their poſſeſſions, have yet preſerved ſo much of what is peculiar to and characteriſtic of them, together with ſo great a reſemblance to the original Finniſh ſtocks, that it is no leſs obſervable in their figure and external appearance, than in whatever relates to national character, language, manners, ſtyle of living, ſuperſtition, &c. which will be ſufficiently ſeen in the ſucceed-

ing

ing particular deſcription of them. Nor is it leſs remarkable, that the greateſt part of theſe people ſtill inhabit only northern tracts, full of fenns, and covered with foreſts, which have always been the favourite ſituations of the Finniſh race from the moſt diſtant periods of their hiſtory. Their name alone is a competent proof of this; which in their own tongue is *Souoma Jame*, and in ours *The inhabitants of fenns*; as well as their firſt occupations, which were hunting and fiſhing. From all which it ſhould appear that the opinion of Mr. Muller, and the late profeſſor Fiſcher, that *all theſe ſmall nations are only branches of the Finniſh ſtock*, is well founded.

THE LAPLANDERS.

THE Laplanders call themſelves by the name of *Same*, or *Some*; and their country, *Saméandna*, or *Sameladde*. They occupy that territory which reaches beyond the gulf of Bothnia to the north, between the weſtern part of the North-ſea, and the eaſtern part of the White-ſea. This country is ſituated, according to the Ruſſian Atlas, between the 69th and the 75th degree of northern latitude, comprehending, on the northernmoſt ſide of it, the frozen Alps, or Alps of Snow. Theſe Alps compoſe the ſummit of that chain of mountains called *Severnoi*, whoſe declivity towards the eaſt and ſouth conſiſts of lower mountains, deſerts, foreſts, fenns, and lakes. The frontiers of Norway, Sweden, and Ruſſia, unite here in ſuch a manner, that Swediſh Lapland * occupies the ſouthern diviſion, which is the largeſt.

* Called alſo The Lapland Marches, or The Lap marks.

Ruſſian

Ruſſian Lapland is ſituated in the eaſtern part of the country. Northern Lapland, which is the ſmalleſt diviſion of it, extends the whole length of that chain of high mountains, on their northern ſide.

The people of this laſt diviſion, as well as their climate, are too rude, and their manner of living too hard, to admit of their becoming numerous in proportion to the extent of their territory. Ruſſian Lapland is about a thouſand verſts * in diameter, and yet contains no more than twelve hundred national families. Norwegian or Daniſh Lapland is conſiderably leſs extenſive; and Swediſh Lapland, on the contrary, much larger, in which are cantons more civilized; and yet their population is not greater.

The Laplanders are a Finniſh race. Six centuries ago they were called *Scride-Finnas* †, which

* A verſt is little more than three quarters of an Engliſh mile.

† The Hon. Daines Barrington, whoſe name muſt be mentioned with pleaſure by every lover of curious inquiry, has ſubjoined to his tranſlation of Ælfred's Oroſius a few notes by the learned Dr. Forſter. In

which is to ſay, *vagabond* or *wandering Finns*. It is more than probable, that the original Finns ſepa-

one of theſe the latter gentleman obſerves, that *Scride-Finnas* are the ſame nation with the Finnas mentioned by Ohthere in his narrative to king Ælfred. And adds: "The anonymous geographer of Ravenna divides the Finnas into the Scerdefenos, and the Redefenos; i. e. ſuch as uſe only ſnow-ſhoes, and ſuch as have ſledges drawn by rein-deer; for *ſcriden* in the ancient northern languages, and *ſchreiten* in the modern German, ſignify *to ſtride*, to walk with long and accelerated ſteps: from thence the Germans derive the word *ſchritſhuke* or *ſchreitſhuke*, which ſignifies *ſkates*, becauſe in ſkating they make long ſtrides; and as the ſnow-ſhoes, employed by the Eſkimaux in America, by the Laplanders in the north of Europe, and many other nations in the north of Aſia, not only aſſiſt them in walking over the deep ſnow, by preventing their ſinking in, but alſo accelerate their motion; it is highly probable that the Finnas obtained their name from thence, eſpecially as the Finnas here mentioned are the anceſtors of the *Laplanders*, or inhabitants of *Finnmarck*, as the Danes call that country: thoſe Finnas who had vehicles, *rhedas*, drawn by rein-deer, were the ſecond branch of them, and therefore called *redefeni*. The diviſion is very natural; ſome of this nation had tame rein-deer, lived upon their milk and fleſh, and uſed them to draw their ſledges: ſome others ſubſiſted chiefly upon hunting, fowling, and fiſhing; and therefore were obliged to make uſe of their *ſcred-ſhoes*, or *ſnow-ſhoes*, in order thus to overtake the animals they hunted. Such denominations are not ſo very uncommon. In the north-eaſt part of Siberia

ſeparated by emigration, to ſeek a kinder climate and a better life. This nation had dwelt among their mountains from the remoteſt antiquity, and had princes of their own; but the Swedes made themſelves maſters of it; and at preſent there are no families among them that pretend to nobility.

The Laplanders are of a middling ſtature. They have generally a flattiſh face, fallen cheeks, dark grey eyes, thin beard, brown hair, are well-built, ſtraight, and of a yellowiſh complexion, occaſioned by the weather, the ſmoke of their habitations, and their habitual filthineſs. Their manner of life renders them hardy, agile, and ſupple; but, at the ſame time, much inclined to lazineſs. They have plain common ſenſe, are

Siberia is the nation of the Tunguſians, divided into the Konnie Tunguſians, the Klennie Tunguſians, and the Sabatchki Tunguſians, becauſe theſe different branches of that people have either horſes, rein-deer, or dogs, for their beaſts of draught, &c."—I quote this remark chiefly for its accuracy; and have nothing to add to it. As etymologies depend greatly on taſte and opinion, the reader will take either that in the text or this in the remark.

peaceable, obedient to their ſuperiors, not given to theft, not fickle, chearful in company; but miſtruſtful, cheats in commerce, proud of their country and conſtitution, and have ſo high a notion of it and of themſelves, that, when removed from the place of their nativity, they uſually die of the noſtalgia, or longing to return. Their women are ſhort, complaiſant, chaſte, often well-made, and extremely nervous; which is alſo obſervable among the men, although more rarely. It frequently happens that a Lapland woman will faint away, or even fall into a fit of frenzy, on a ſpark of fire flying towards her, an unexpected noiſe, or the ſudden ſight of an uncommon object, though in its own nature not in the leaſt alarming; in ſhort, at the moſt trifling things imaginable. During theſe paroxyſms of terror, they deal about blows with the firſt thing that preſents itſelf; and, on coming to themſelves, are utterly ignorant of all that has paſſed.

In their familiar converſations, it is remarkable that the hearers often move their lips exactly as they do who ſpeak.

Their

Their language is of Finniſh origin, and comprehends ſo many dialects, that it is with difficulty they underſtand each other. They pronounce all the ſyllables with a hardneſs that gives their ſongs a ſort of howling or barking ſound, which is very diſagreeable. They have neither writing nor letters among them, but a number of hieroglyphics, which they make uſe of in their Rounes, a ſort of ſticks which they call Piſtave, and which ſerves them for an almanac *. Theſe hieroglyphics are alſo the marks they uſe inſtead of ſignatures, even in matters of law.

The Laplanders name the months after the productions of nature in the animal and vegetable kingdoms. The month of May, for example, they call *Tſcheſmès*, the month of frogs. Their manner of diſtinguiſhing the conſtellations is ingenious. The Great Bear, for example, is named the Bow [Zouoſka];

* This ſeems the Runic *Clog*. See Dr. Plott's Staffordſhire.

they

they call the Pleiades, the Cattle's heart, [Teïoke]; a comet [Seipixnaſſe] a ſtar with a tail. Numbers of them follow the ſtudy of aſtrology, and pretend to propheey.

Amongſt the Laplanders the diſtribution of ranks is founded on age and property. The deſire of procuring the latter is their predominant paſſion; and hence it ariſes that their law proceedings conſiſt chiefly of diſputes concerning inheritance, and intereſt too often renders them inflexible to the prayers of the poor.

As they dare not uſe a rein-deer that has once drawn a dead body, the interment even of a parent frequently cauſes a long litigation among the children.

A Laplander often runs away, to avoid the puniſhment due to ſome trifling fault. The runaway moſt commonly eſcapes to ſome neighbouring canton; and this retreat is as important to him, as a European would think a flight to the Indies.

Notwithſtanding the introduction of Chriſtianity, the Laplanders have preſerved the manners of the Nomades *; ſo that agriculture proſpers not much among them. They divide themſelves into Lapland-fiſhers, and Lapland-mountaineers. The former always make their habitations on the brink, or in the neighbourhood of ſome lake, whence they draw their ſubſiſtence. The others ſeek their ſupport upon the mountains and their environs, poſſeſſing herds of rein-deer more or leſs numerous, which they uſe according to the ſeaſon, but go generally on foot. They are excellent and very induſtrious herdſmen, and are rich in compariſon of the Lapland-fiſhers. Some of them poſſeſs ſix hundred or a thouſand rein-deer; and, beſides that, have often ſilver in money, or plate. They mark every rein-deer on the ears, and divide them into claſſes; ſo that they inſtantly perceive whether any one is ſtrayed, though they cannot count to ſo great a num-

* Pliny gives the derivation of this word ἀπὸ τῆς νέμης, paſtura, quòd paſtioni ſtuderent, lib. v. c. 2.

ber

ber as their ſtock amounts to. Thoſe who poſſeſs but a ſmall ſtock give to every individual a proper name. They caſtrate the males, when they have a greater proportion than is neceſſary for propagation, by cruſhing the teſticle with their teeth. Such rein-deer are alert, tame, large, ſtrong, and handſome, on which account they uſe them for draught; and hold them in ſo great eſtimation, that it is a common compliment among them to call one another a gelded rein-deer [Haërze Jez].

III.

The Lapland-fiſhers, who are alſo called Laplanders of the woods, becauſe in ſummer they dwell upon the borders of the lakes, and in winter in the foreſts, live by fiſhing and hunting, and chuſe their ſituation by its convenience for either. The greateſt part of them, however, have ſome rein-deer. They do not travel much on foot, but are active and expert in the chace. The introduction of fire-arms has almoſt entirely aboliſhed the uſe of the bow and arrow. As ſoon as a Lapland mountaineer becomes poor, he com-

mon-

monly gives the remnant of his flock to ſome friend; and becomes for a time a Lapland-hunter. With reſpect to the large game, ſuch as wild rein-deer, wolves, &c. they moſt frequently knock them down with heavy clubs, as it is eaſy to come up with them by means of their ſnow-ſhoes, which are very long, and prevent them from ſinking into the ſnow. Bears they generally ſhoot, and finiſh them with ſpears.

Beſides looking after their rein-deer, the fiſhery, and the chace, the men employ themſelves in the conſtruction of their canoes, which are little, light, and compact. They alſo make ſledges, to which they give the form of a canoe, harneſs for the rein-deer, all ſorts of utenſils in wood, ſuch as cups, bowls, &c. which are ſometimes prettily carved, ſometimes ornamented with bones, braſs, or horn. It is the man's buſineſs likewiſe to look after the kitchen, in which the women never interfere.

The employment of the women conſiſts in making nets for the fiſhery, in drying fiſh and

and meat, in milking the rein-deer, in making cheeſe, and in tanning hides. They prepare the nerves of the rein-deer in ſuch a manner as to make them ſerve as thread; they draw braſs-wire by the help of the horns of the rein-deer pierced, inſtead of a drawing iron. The wire is at firſt round, but they flatten it. They embroider their cloaths, which they make themſelves, with braſs wire, ſilver, ſham gold, or wool, which they have the art of dying in all ſorts of colours.

Theſe people live in huts in the form of tents [koïe]. The carcaſe of the hut is compoſed of poles ſtuck in the ground, and bent at top in ſuch a manner as to compoſe a vault almoſt round. A hut is about four or five fathom in diameter, and not much above one in height. They cover them according to the ſeaſon and the means of the poſſeſſor: ſome with briars, bark of birch, and linen; others with turf, coarſe cloth [walmar], or felt, or the old ſkins of rein-deer. The door is of felt, made like two curtains, which open aſunder. A little pla[illegible] fur-

ſurrounded with ſtones is made in the middle of the hut for the fire, over which a chain is ſuſpended to hang the kettle upon. Round the fire they lay boughs of fir, which they cover with ſkins, felt, &c. They are not able to ſtand upright in their huts, but conſtantly ſit upon their heels round the fire. At night they lie down quite naked; and, to ſeparate the apartments, they place upright ſticks at ſmall diſtances. They cover themſelves with their cloaths, or lie upon them. In winter they put their naked feet into a fur bag.

Their houſhold furniture conſiſts of iron or copper kettles, wooden cups very neatly cut, bowls, ſpoons, and ſometimes tin, or even ſilver baſons; to theſe may be added the implements of fiſhing and hunting. That they may not be obliged to carry ſuch a number of things with them in their excurſions, they build at certain diſtances, in the foreſts, little huts [loavret] made like pidgeon-houſes, and placed upon a poſt*, which

* One of them is ſeen at a diſtance in the plate prefixed to this volume.

is

is the trunk of a tree cut off at about the height of a fathom from the root. In theſe elevated huts they keep their goods and proviſions; and though they are never ſhut, yet are they never plundered.

In their dreſs they uſe no kind of linen. The men wear cloſe breeches, reaching down to their ſhoes, which are made of untanned ſkin, pointed, turned up before; and, in winter, they put a little hay in them. Their doublet is made to fit their ſhape, and open at the breaſt. Over this they wear a cloſe coat with narrow ſleeves, whoſe ſkirts reach down to the knees, and which is faſtened round them by a leathern girdle, ornamented with plates of tin or braſs. To this girdle they tie their knives, their inſtruments for getting fire, their pipes, and the reſt of their ſmoaking apparatus. Their cloaths are made of fur, of leather, or of cloth; the cloſe coat, of cloth or leather, always bordered with fur, or bindings of cloth of different colours. Their caps are edged with fur, pointed at top, and the four ſeams adorned with liſts of a different colour from that

that of the cap. The Ruſſian Laplanders, generally uſe the ſkins of rats for the border of their caps.

The women wear breeches, ſhoes, doublets, and cloſe coats, in the ſame manner as the men; but their girdle, at which they carry likewiſe the implements for ſmoaking tobacco, is commonly embroidered with braſs wire. Their cloſe coat has a collar which comes up ſomewhat higher than that of the men. Beſides theſe, they wear kerchiefs, and little aprons, made of Ruſſian painted cloth, rings on their fingers, and ear-rings, to which they ſometimes hang chains of ſilver, which paſs two or three times round the neck. They are often dreſſed in caps folded after the manner of turbans. They wear alſo caps to the ſhape of the head, but all are ornamented with the embroidery of braſs wire, or at leaſt with liſt of different colours.

The rein-deer ſupply the Laplanders with the greateſt part of their proviſions; the [illegible]ce and the fiſhery furniſh the reſt. Their princi-

principal diſhes are the fleſh of the rein-deer, and puddings which they make of their blood, by putting it, either alone or mixed with wild berries, into the ſtomach of the animal from whence it was taken, in which they cook it for food. Among game the wild rein-deer is very uſeful, and in plenty; but the fleſh of the bear is their moſt delicate meat. They eat every kind of fiſh, even the ſea-dog; as well as all ſorts of wild animals, not excepting birds of prey, and carnivorous animals. Their winter proviſions conſiſt of fleſh and fiſh dried in the open air, both of which they eat raw, and without any ſort of dreſſing. They put the milk of the rein-deer into the ſtomachs of that animal, and ſo let it freeze: the cold preſerves in like manner their proviſion, of all ſorts of wild fruits, myrtle-berries, gooſeberries, and a kind of red berries *, which grow in the moſs in the foreſts. In winter, when they want to uſe their frozen milk, they chop off pieces with an hatchet. The ſeaſoning of their food is the fat of ſea-dogs and ſalt, if

* It is the *Oxycoccus* of Tournefort; our cranberries probably.

they

they can get it. Some of them buy, in the way of barter, flour and oatmeal, of which they make gruel. A ſort of ſweet milk, curdled, and retaining all its cream, is one of the greateſt dainties of a Laplander; they turn this milk by means of a certain herb *. They make ſoups of a ſort of cheeſe, which is ſo fat that it takes fire on applying a candle to it.

Their common drink is water, ſometimes mixed with milk; they make alſo broths and fiſh-ſoups. Brandy is very ſcarce with them; but they are very fond of it.

The Laplanders are tributary to ſuch of the three powers before-mentioned on whoſe territory they have fixed their habitations: but, as their excurſions cauſe them often to change their ſituation, many of them pay tribute to two ſovereigns; and ſome to all the three. Theſe taxes, however, are every where ſo moderate, and the Laplanders ſo eaſy a people, that no diſpute ever happens about them.

* The *Pinguicula Vulgaris* of Linnæus; our Sanicle.

The moſt conſiderable branch of their commerce is the traffic they carry on with the Normans *, or Norwegians. Formerly this trade was carried on in the way of barter; but coin is now more current among them. The balance is always in favour of the Laplanders; becauſe they can furniſh more merchandiſe in ſkins and furs, than they buy flour, oatmeal, cloth, knives, hatchets, and other utenſils, and hard-ware goods. Whence it is, that they commonly pay their taxes in current coin; although in Ruſſian Lapland they may pay it, if they will, in ſkins and furs.

Whenever they are inclined to eat, the head of the family ſpreads a mat [drello] on the ground; for they never lay their meat on the bare ground. Men and women ſquat round this mat, which is covered with diſhes. Every Laplander always carries about him a knife, a ſpoon, and a little cup for drinking. Each has his portion ſeparately given him, that no

* The *Northmannaland* of Ohthere. See Barrington's Oroſius, p. 242, 243.

perſon

perſon may be injured; for they are great eaters. Before and after the meal they make a ſhort prayer: and, as ſoon as ever they have done eating, each gives the other his hand. In their viſits alſo they give their hand, and kiſs, ſaying at the ſame time, *Buériſs!* or, as others pronounce it, *Puéreſs!* I ſalute thee. They ſpread cloaths upon the ground for their gueſts to ſit upon. The chief place of diſtinction is between the maſter and miſtreſs of the hut. They entertain their gueſts with fruits and tobacco; when they ſmoke, they ſpit in their hand, and ſnuff the ſpittle up their noſe. When they pay a viſit to any perſon of note, or ſuperior diſtinction, they carry him preſents. In taking leave they uſe the ſame ceremony as at their entrance. They give the name of *Bouor-Azt* to thoſe whom they wiſh well to.

The Laplanders do not uſe the hot bath, ſo univerſal in Ruſſia; but every Saturday they bathe in rivers, the two ſexes commonly together; Saturday being with them the holiest day of the week.

All the money which they have not immediate occaſion for they bury in the earth, as well as their plate, and whatever they think of value. Nor even at the point of death do they declare the ſpot where it is hidden, imagining that they ſhall want it in the other world. By this means the beſt part of their property is entirely loſt.

Many of their children die by the hard manner in which they are brought up: but ſuch as ſurvive are generally robuſt and alert. What may contribute much to the ſtrength of their conſtitution is their living free from care, their temperance, and continual exerciſe; together with the elevated ſituation they take care to build their houſes on. Yet, notwithſtanding all this, it is but rare that they arrive at a very advanced age.

Their common diſeaſes are, the itch, the pthiſic, and putrid fevers. They are ſubject to inflammations in the eyes, the effects of the ſnow and the continual ſmoke they are exposed

poſed to in their huts. Beſides theſe accidents to which they are very liable, they frequently run the riſk of breaking their arms and legs from their conſtant climbing of mountains and craggy cliffs. The venereal diſeaſe is unknown in Lapland. The remedies they preſcribe and uſe are for the moſt part idle charms and ſuperſtitious ceremonies. In wounds, however, they uſe the turpentine extracted from the fir; and for the cure of the itch they make baths, in which they infuſe the bark of the birch. In internal diſeaſes they drink the freſh blood of a wild rein-deer. If they feel any part of the body out of order, their moſt uſual remedy is fire. In every ſpecies of external pain they light muſhrooms prepared like touch-wood, and burn it on the part affected till the ſkin cracks and burſts.

Sterility is a ſort of reproach among the Lapland women, as with the Jews. They are generally delivered without difficulty. The huſband aſſiſts at the labour, and affords his wife the neceſſary help. Without this practice they would often be diſtreſſed, as

the habitations are frequently at ſuch a diſtance one from another as to preclude the aid of any other woman. Their cradle, formed out of wood, is ſmall, light, and made in the ſhape of a ſhuttle, or of a canoe pointed at the two extremities. Into this the child is put, quite naked, upon moſs, and is covered with a piece of fur faſtened to the cradle by a ſtring. The Laplanders ſuſpend theſe cradles in their huts; or, as the ſeaſon permits, to the branch of a tree; but in their journies the women carry them at their backs.

The father preſents his new-born ſon with a female rein-deer, on which he makes ſome figure as a diſtinctive mark. This mark becomes afterwards the proper and peculiar ſignature of the new citizen; and all the produce of this female rein-deer is the unalienable property of the child, and makes no part of the family poſſeſſion. On the child's cutting its firſt tooth, the father, if he be rich, or in eaſy circumſtances, gives him a ſecond rein-deer.

In

In general, the fathers beſtow an extravagant fondneſs on their children; the conſequence of which is in Lapland, as well as every where elſe, that theſe too indulgent parents find themſelves, if not hated by their children, too frequently abandoned by them in their old age.

The fancy of the parents directs the marriages of their children, in which they have no other view but intereſt. Hence the moſt contemptible woman may make a good match, if ſhe poſſeſs but ſome property. A young man is not permitted to marry until he be able to take and kill a rein-deer. In ſome provinces they manage the contract of marriage with all the formality of a bargain; although the pretenſions on both ſides frequently riſe very high on the firſt propoſal. They reckon ſeverally whatever the young man is to give in order to obtain his fair-one, which moſt commonly conſiſts of rein-deer, or different kinds of ſkins.

The

The wedding is kept at the bride's houſe, who is dreſſed in her beſt manner, and appears before the gueſts with her head quite uncovered; which, at other times, is never the cuſtom with either women or maidens. The feaſt is a kind of meſs, to which each of the gueſts brings meat and drink. Their diverſion at weddings, and other merry makings, is the game of gooſe; a ſort of draughts, with thirteen men; twelve repreſenting geeſe, and the thirteenth a fox. They wreſtle, and jump over a ſtick held horizontally; and are fond of giving groteſque accounts of different adventures. They likewiſe dance and ſing, or rather howl in diſagreeable meaſures. The new-married people live with the woman's relations for the firſt year; at the end of which they retire to their own koïe, or hut.

The Laplanders bury their dead in coffins, in ſome cantons with their cloaths on, in others quite naked. The pagan Laplanders inter their moſt famous hunters near the places conſecrated to ſacrifice. Formerly their cuſtom

tom was, to throw the body into the ground naked, and without ceremony; afterwards to ſurround the ſpot with ſtones, and to pile others upon it. They generally place a ſledge with its bottom upwards upon the grave; and lay ſome eatables and pieces of furniture near it. Even the baptized Laplanders do this ſecretly. The rich give ſome little refreſhment to the funeral attendants, but the generality of the people do not obſerve this cuſtom.

All the Swediſh and Norwegian, as well as the greateſt number of the Ruſſian Laplanders, bear the name of Chriſtians; but their religion is full of ſuperſtition, and a compound of Chriſtian and pagan ceremonies. The heathens ſtill acknowledge, as their anceſtors did heretofore, an Univerſal God, whom they call Joubmel. They admit, beſide him, inferior divinities, good and bad, gods and goddeſſes. Theſe deities, as they imagine, dwell and rule in heaven, as Joubmel, and Raidian, who take to themſelves at death ſuch as have conducted themſelves well through life. Other gods inhabit the

the air, as, Beïvé, or *the ſun*; Horanguelis, whom they call alſo Aïa, or Thor, which ſignifies *thunder*. Another divinity of the air is Biag Olmaï: he preſides over ſtorms. Their terreſtrial deities are, among others, Leïb Olmaï, Maderakko, and Saïvo Olniak. The former of theſe is the God of hunting; Maderakko is a goddeſs, who, with her three daughters, preſide over every thing that relates to women; and their Saïvo Olniak are the gods of the magicians, and live upon the mountains. Jabme Akko, or the mother of the dead, has her abode on the ſurface of the earth: ſhe takes care of departed ſouls till the final deciſion of their doom. Peſkal, Rota, and many others, are infernal gods. Peſkal, the ſovereign of the malevolent gods, dwells in the centre of the earth, where they place their hell: he and Rota ſhare in the government of the wicked. Evil dæmons have likewiſe their habitations in the waters. They are afraid of fiery goblins and ſpectres, which they call *Stallomna*; ſatyrs, or dæmons of the woods, and malevolent fairies of the lakes. There is, however, a great difference in matters of faith: one man believes in all theſe

theſe divinities, while another admits a larger ſtock, and ſome conſiderably reduce their number.

Inſtead of temples, they have conſecrated mountains, to which they always give ſome epithet from their rein-deer; for inſtance, *Styren Alda* ſignifies the rein-deer of the mountain Styra. They have lakes and rivers that are ſacred. The former are called in their tongue *Aïlekas Jaüvra*, and the latter *Paſſe Jok*. In all theſe places there are conſecrated trees, on which figures are carved and round them are little ſcaffoldings, for the offerings, from three to five feet high. Even the Chriſtian Laplanders have ſo much veneration for theſe places, that they never approach them without making ſome offering; nor will they upon any account hunt or make their habitation in the neighbourhood of them. The women particularly avoid them in the moſt ſcrupulous manner. Here are to be ſeen miſhapen idols of wood and ſtone, or carved out of roots of trees. Their wooden idols are called *Paſſe*; and thoſe of ſtone *Saëti*. The latter

are chiefly found near lakes and rivers, and conſiſt of a great heap of ſtones, ſhaped and piled up in the moſt whimſical manner. While they are fiſhing in theſe holy waters, they are forbidden, among other things, to ſpeak, to have a dog with them, or to be aſſiſted by women.

In times of epidemical diſeaſe among the rein-deer, in caſes of ſickneſs, of unfruitful marriages, and other temporal adverſities, they make their offerings; always conſulting a magician, to which of the gods they ſhall ſacrifice, what offering they ſhall make, in what place they ſhall depoſit it, and many more particulars. To this end the magician makes uſe of his magical drum [gobodès], which is a box of an oval ſhape, covered on one ſide with a ſkin, and furniſhed on the other ſide with ſeveral ſtrings and pieces of iron to rattle and make a noiſe. Strange figures, intended to repreſent the heavenly bodies, beaſts, and birds, with many other characters, are drawn on the ſkin. The ſorcerer puts a ring upon his drum, and beats

beats on it with his drum-ſtick, which is made of the moſſy horn of a rein deer; and, according to the figure on which the vibration of the ſkin cauſes the ring to fall, he anſwers all queſtions concerning former or future events. At the ſame time, he invokes the ſpirits to aſſiſt his drum; and, during this mummery, falls into a fit, during which his ſoul is ſuppoſed to be with the ſpirits of the air, hearing their converſe and learning the decrees of heaven.

Every perſon carries his offering himſelf. Previous to this, the votary performs his purifications, ties up all his dogs that they may not croſs his way; and proceeds, without ſpeaking, towards the holy place, bearing the bones, or the horns, of the animal preſcribed by the ſorcerer; and, as ſoon as he comes within ſight of the place appointed for the offering, he falls down on his hands and knees, and crawls up to it. He then places his offering on the ſcaffold, and makes his prayer, continuing all the while proſtrate with his face upon the earth. This done,

done, the buſineſs is over, and the votary returns home.

The generality of the offerings remain where they are thus depoſited; which neceſſarily occaſions a great quantity of bones and horns about the place. Some of them, however, bury their offering: but this may be becauſe they were made to ſome ſubterranean deity.

They never offer any fleſh in ſacrifice; becauſe they are perſuaded that the gods themſelves will cloath the bones again with fleſh.

If a dog ſhould devour a bone offered in ſacrifice to any divinity, he muſt be killed; and the bone that he has eaten muſt be replaced by the correſponding one of his own ſkeleton.

At certain times, they pour the blood of ſome victim into a river; and, at others, make libations of milk and brandy, which they ſhed upon the ground. Theſe ceremonies

nies are to render the gods of the earth, and of the waters, propitious.

It is not at all ſurpriſing that people of ſuch principles ſhould be fertile in viſions, apparitions, ſuperſtitions, and childiſh tales; and ſo the Laplanders are to a degree. They never mention the Bear by his name, but call him *The old one, with the fur-cloak*. They imagine their magicians poſſeſs the power of controling the winds and the rain; of producing and deſtroying inſects, of ſpeaking to ſpirits, and a thouſand other fooleries. But they believe, at the ſame time, that the thunder is inimical to the magicians: and hence their proverb, "If it were not for thunder, the world "would be deſtroyed by magic." They attribute ſingular effects to certain words and phraſes, and ſcarcely undertake any thing without a previous charm.

Of the chriſtian Laplanders there are two kinds; thoſe of the Greek and of the Lutheran churches. And there are very well-meaning, honeſt men, in each communion.

THE FINNS.

SAME, or *Souome**, is the appellation which theſe people call themſelves by. Their country they name *Souoma*, or *Sama*, and *Souomen Sari*, which ſignifies, *a fenny country, containing many iſles*, which in their language are called *Sari*. The terms *Finns* or *Fenns*, *Finnland*, or *Finnmark*, are Gothic tranſlations of the word *Souome*. The Ruſſians give this people the name of *Finnitzi*, but more commonly *Tſchouchontzi*; by which latter contemptuous appellation, they mean a groſs, dirty fellow.

* It will be thought ſtrange by the reader, unacquainted with the languages and dialects of theſe parts of the world, that two words ſo ſeemingly unlike ſhould be often joined together with an *or*, as if they were nearly the ſame. It is therefore neceſſary to mention, that it is extremely difficult to diſtinguiſh the *a* from the *o* in their pronunciation; and, indeed, there is nothing more common than to find the one letter written where the other is pronounced. This obſervation holds good likewiſe in the Ruſſian tongue; many ſyllables are pronounced with a broad *o*, which in writing are ſpelled with an *a*, and vice verſa.

Finnland

Finnland bounds the north-eaſt angle of the Gulf of Bothnia and the Gulf of Finnland, between the 60th and the 65th degree of northern latitude. It is generally thought to contain 3000 Swediſh leagues ſquare, or 30,000 ſquare verſts. The country is rocky, and full of high mountains, covered with foreſts, and immenſe marſhes, with a vaſt number of lakes, ſome of them diſtinct, others having a communication together. In many of theſe lakes are iſlands; and, in their neighbourhood, many tracts of land very fit for agriculture. This wild country is not at all rich in minerals.

The greateſt part of Finnland is ſubject to Sweden. Carelia, or the ſouthern part, has belonged to Ruſſia ever ſince the year 1721. Its population, conſidering the obſtacles already mentioned, cannot be very abundant.

The Finns, that fertile ſtock, which has been the parent of almoſt all the northern nations of Europe, are themſelves of Aſiatic

origin. In the moſt obſcure periods of antiquity they abandoned their eaſtern ſeats, to ſettle in the weſtern parts, which they occupy at preſent. Theſe people have a great affinity with ſeveral nations, both European and Aſiatic, ſuch as the Tſcheremiſſes, the Tſchouvaſches, and others. But their moſt conſpicuous relationſhip is that which they have with the Laplanders and the Biarms, or ancient inhabitants of Permia; particularly with reſpect to the origin, the character, and language of theſe three people. It ſhould ſeem that the Finns only ſeparated from the Laplanders in the thirteenth century, on the introduction of Chriſtianity among them, and on their having fixed habitations and other eſtabliſhments. Many mountains, rivers, and lakes, bear Lapland names. From an edict publiſhed in the year 1335, by Smek, king of Sweden, it is evident that the Finns at that time maintained themſelves by hunting, fiſhing, and keeping herds; that they had rein-deer, and uſed them for draught. Hiſtory gives the ſame deſcription of their conſtitution in ancient times, in Courland, and along the borders of the

the Baltic. The Finns were at that time governed by kings of their own: but at the beginning of the thirteenth century they fell under the dominion of Sweden.

With regard to externals, the Finns differ nothing from the Laplanders; but the former are more civilized and better informed. They are of the common proportion, and live in towns and villages. They have ſchools and academies among them; and make conſiderable progreſs in the arts and ſciences. They profeſs the Lutheran faith; and uſe the Chriſtian æra in their chronology. The Ruſſian government has continued to them the enjoyment of their Swediſh privileges; by which they are free. They form but one ſtate, and have no nobility; but the boor yields precedence to the citizen, to the merchant, and to all perſons in the ſervice of the crown, whom they call *people of quality*.

Their towns are built after the Swediſh manner. They carry on commerce, and the other buſineſs and trades which are common in towns. The boors are employed in agri-

culture, hunting, fiſhing, or they work in the foreſts, preparing pitch and tar, building veſſels, &c. Not only the villages, but likewiſe the little farms that compoſe them, are often at a great diſtance from one another; ſo that a Finn's eſtate is generally of a great extent.

The houſe comprehends a room for ſummer, another for winter, and a third for a kitchen. The yard contains barns for corn and hay, ſtables, and upright frames to dry the corn upon. Beſides theſe, they have magazines for different purpoſes, and a bath, all built of firs, laid on one another without regularity, after the manner of building in Sweden and Ruſſia. The furniture and houſehold implements are the ſame as in Sweden.

All kinds of corn ſucceed very well, eſpecially in Carelia: but in many provinces it is ſubject to frequent accidents from the nature of the ſoil, which is a cold and efferveſcent clay, whoſe conſiſtence varies according to the drought or humidity of the ſeaſon. The ground in many places abounds with

with ſprings. Their nights are cold, and the hoar-froſt comes very early.

The moſt certain crops are thoſe of rye and barley. As even in the years of greateſt fertility the country conſumes the crop, a ſevere dearth muſt naturally be the conſequence of a ſhort harveſt; and then the people are obliged to eke out their meal by the mixture of fir-bark, and other vegetable ſubſtances.

The Northern Finns ſtill make uſe of reindeer; the reſt employ the uſual beaſts for draught, as horſes and oxen. All their cattle are hardened to the climate, but are ſmall. The chace and fiſhing ſupply the generality of the inhabitants with the moſt certain food. The female boors are induſtrious and good houſewives: they make linen, and a coarſe cloth called Volmar, and underſtand the art of dyeing. Their frames for weaving are of the ſimpleſt conſtruction, without being deficient in any thing eſſential. They may be taken to pieces, rolled up with the woof and all the work upon them, and ſet up again in an inſtant.

The Tartars for the moſt part make uſe of frames of the ſame kind.

The Finns do not make butter after the Ruſſian manner, cauſing it to curdle by heat; but by beating the cream till it thickens. The lower people are great eaters, making five meals a day, and are immoderately fond of brandy.

The dreſs of the inhabitants of towns, as well as that of perſons of diſtinction, differs in nothing from what is worn in the Swediſh towns; and that of the boors is not much unlike thoſe of Sweden. They generally wear their beard; though many are content with whiſkers. They wear breeches, and many of them twiſt rags round their legs inſtead of ſtockings. Some of them wear leathern ſhoes; others a ſort of ſandals; but the greateſt part have them made of matting, at two copeeks * a pair. They tuck the ſhirt into their breeches †, and

* A copeek is equal to a half-penny.

† In which they differ from the Ruſſian peaſants, who wear it over the breeches.

wear

wear a waiſtcoat, with a ſmall coat cut exactly to their ſhape, which they button, buckling over that a leathern girdle. Their hair is never tied up, and they wear on their heads a hat ſomewhat in the Dutch faſhion, or caps of different ſhapes. A large knife, keys, and inſtruments for ſtriking fire, are tied to their girdle. Their cloaths are made of the coarſe cloth called Volmar, which their wives and daughters make: ſometimes they are made of finer cloth, which they buy; of ſkins and linen, and, in hot weather, of white linen. In winter, their outward garment is a ſheep-ſkin, with the wool worn inwards, and other ſkins.

The women wear ſhifts and drawers, ſtockings, and ſlippers, or a kind of ſhoes which cover no more than the under part of the feet, and come over the toes like a ſock: a gown like a ſhort, wide, looſe ſhift, without ſleeves. Their apron is ſmall; but their waiſtcoat or boddice is made like a common ſhift, with wide ſleeves. They cover their head with a linen mantle, which falls over their ſhoulders and half their back. Their

Their neck and breaſts are adorned with a number of ſtrings of glaſs beads; and they always wear large ear-rings. In ſummer, their petticoat and boddice are made of linen, dyed after their own fancy by themſelves. Sometimes they are decked with a kind of embroidery of various colours, and with little white ſhells *. Their winter cloaths are made of coarſe cloth, or ſheep-ſkins. Their aprons are not gathered, but whimſically ſet off with work, glaſs beads, fringes, &c. The girdle paſſes twice round the waiſt, and is tied in a large knot at the ſide, and is either leather or linen, about three fingers broad, fringed at the two extremities.

In winter, the country-women that are in eaſy circumſtances wear coſtly furs on holidays, when they appear in gala. In ſummer their dreſs differs but little from that of the meaner ſort above deſcribed, but is rather more elegant, and more highly finiſhed;

* The *Cyprea Meneta* of Linnæus. The ſame ſhell they ſometimes uſe to ornament the bridles of their horſes.

and of courſe made with more trouble. Their little gown is of ſilk, longer than common, with ornaments of a different colour, reſembling furbeloes. It is adorned before, from the knees down to the furbeloe, with tawdry embroidery, and glaſs-beads, &c. The ſmall apron which they wear is ſtriped with ſeveral colours, wrought, and adorned with medals and glaſs beads. Their girdle is ſtudded with tin and braſs in the form of buttons, and is tied before with a number of ribbons. The gown is hemmed at the boſom with great nicety, and likewiſe embelliſhed with glaſs beads and ſhells. Theſe people likewiſe hang ſeveral ſtrings of falſe pearls round their neck. A great number of ribbons, of about ſix inches in length, paſs through their great ear-rings, and float upon their ſhoulders and ſhift-ſleeves, which are very full, open, ſhort, and prettily wrought with different-coloured worſted. Their head is covered with a handkerchief folded in a fanciful manner, paſſing under the girdle, and falling down the back to the heels. Under this head-

dreſs

dreſs is a circlet of leather, about as broad as one's hand, to cover the hair; at the forehead it is covered with gold-lace, or ſhells and beads, and a white fringe finiſhes it at the eye-brows.

The Finns have profeſſed Chriſtianity for ſeveral centuries, and follow the eccleſiaſtical conſtitution of Sweden. Their ceremonies, therefore, at marriages and interments differ not more from thoſe in Sweden, than particular provinces in large ſtates vary from one another. When a country girl is promiſed in marriage, ſhe muſt make a preſent of four or five ells of linen, and a pair of ſtockings, to every perſon that is invited to the nuptials. The gueſts, in return, make her a preſent in money. But, as this does not compenſate the expence of the linen and ſtockings, and as the money remains with the bride, the marriage of daughters becomes ſo burdenſome to mothers, that it has occaſioned the proverb: *Marriageable girls ruin the farm* *.

* Talon howith aïaï.

The

The Finns frequently live to a very advanced age; although the dropſy, the ſcurvy, the epilepſy, and eſpecially the hypochondriac affection, which they call *hioutanti*, are diſeaſes very common among the country people.

The ancient Finns were ſuch zealous idolaters, that it was found neceſſary to call in the ſecular arm to advance their converſion, which was effected about the middle of the twelfth century, in the reign of Eric king of Sweden, during the papacy of Alexander III. and under Stephen and Henry biſhops of Upſal. In the middle of the ſixteenth century they were compelled to embrace Lutheraniſm by the Swedes, who did not give themſelves much concern about the reality of their convictions.

After ſo long a ſucceſſion of ages, the particulars of their ancient idolatrous religion are become very obſcure and imperfect; but the principles and foundation of it are yet to be met with among the Laplanders, and other deſcen-

deſcendants of theſe Finns, who have perpetuated their idolatry.

The Finns worſhiped one ſovereign Father of the world under the name of *Joumar* or *Joumala*, which word ſignifies *God* in their language to this day. Some repreſented *Joumala* by the figure of a great ſtatue, with a collar of gold about its neck. *Thor* was alſo one of their gods: he very much reſembled *Joumala*; and, perhaps, was the ſame under another name. They believed in many ſubaltern divinities, to whom they offered ſacrifices. Some of their idols were placed in the holes of rocks.

They held a Devil, whom they called, as the Laplanders do, *Perkel*, or *Peiko*, which ſignifies the infernal God. To the inferior devils they gave the name of *Maahines*, or impure ſpirits.

Notwithſtanding theſe idols and their worſhip have been ſo long baniſhed Finnland, much ſuperſtition remains among the country people. Theſe old notions are handed down from

from father to ſon, and can hardly be rooted out; and it muſt require many centuries before they will be totally extinct. Their farms are ſo diſtant from one another that they cannot reap the advantage of a ſound and reaſonable inſtruction.

The following are ſome of their ſuperſtitious opinions:

Whoſo undertakes any buſineſs on a Monday or Friday, muſt expect very little ſucceſs.

He that makes a riot on St. George's day, is in danger of ſuffering from ſtorms and tempeſts.

On Chriſtmas-day it is not good to let the cattle out of the ſtable.

A piece of money, or a bit of ſilver, muſt be thrown into the trough out of which the horſes drink, on St. Stephen's day, by every one that wiſhes to proſper.

No fire nor candle may be kindled on the eve of Shrove Tueſday.

The Feaſt of Allhallows almoſt drives them out of their wits. They call this feaſt *Kiſri*, which was the name of one of their idols. On the eve of this day, in memory of the ſaints of the Romiſh church, they take care to provide baths of hot and cold water, with bundles of birch twigs *, &c. ſet out a table, and place proviſion upon it. As ſoon as it is dark, the maſter of the houſe, in his beſt cloaths and bare-headed, opens the back-gate of the yard with as much politeneſs and as many bows, as if he were receiving a number of viſitors. He then approaches the bath with great ceremonious deference, as though he conducted ſome very reſpectable gueſts into it, and then cloſes the door. Some time afterwards he goes to let out his imaginary ſaints, and reconducts them to the yard-gate, holding all the while a bottle of brandy in his hand.

* Little twigs with the leaves on them, uſed conſtantly in the baths for the purpoſe of rubbing the body, and thereby promoting perſpiration.

The

The ſame night they treat the goblins * with a feaſt; and their table is ſpread in the ſtable.

In remembrance of their idol *Kikri*, they kill a lamb alſo on Allhallows-day, very early in the morning. After it is cleared of the entrails and offals, they dreſs and eat it, without cutting away the ſmalleſt bone.

One of their feſtivals, which they call *Vouoden Atkaïas*, is rather idolatrous than ſuperſtitious. The father and grandfather of the perſon that intends to keep this feaſt, pitch upon a day on which they invite their friends by eating a ſheep together. They are very careful not to give the leaſt morſel of it to any animal whatever; on which account they bury the bones and offal. They expect no ſucceſs or proſperity in their cattle, if they neglect this ſolemnity; during which, according to appearance, they recite certain invocations or prayers, addreſſed to their ancient idols.

* Or ſpectres, which they call Raggana.

Bears are held in great eſtimation among all the pagan nations of the North and North-Eaſt. Theſe people believe that the ſouls of theſe animals continue to live after their death, as well as thoſe of the human race: and this it is that has occaſioned all that ſuperſtitious grimace obſervable in the hunting of this animal.

The old Finns had certain ſongs, which they ſung at the death of the bear. That the reader may form ſome idea of them, we ſhall ſubjoin one tranſlated from the Finniſh poetry:

"BEAST of all foreſt beaſts revered, ſubdued, and ſlain,
Health to our huts, and prey an hundred fold
Reſtore; and o'er us keep a conſtant guard!
I thank the gods, who gave ſo noble prey!
When the great day-ſtar hides behind the Alps *,
I hie me home; and joy, all-clad in flowers,

* The name of that chain of mountains, almoſt always covered with ſnow, which croſſes Lapland.

For

For three long nights, ſhall reign throughout my hut.
With tranſport ſhall I climb the mountain's ſide.
Joy op'd this day; joy ſhall attend its cloſe.
Thee I revere, from thee expect my prey;
Nor e'er forget my carrol to the bear."

The LETTONIANS, the ESTONIANS, and the LIEFFS.

THE Lettonians, the Eſtonians, and the Lieffs, inhabit Liefland, or Livonia; the former make alſo a part of the inhabitants of Courland. Eſtonia, or Eſtland, and Livonia, bear the name of their inhabitants. They have all an affinity with one another; but make not one nation. The Lettonians are of the ſame race with the Lithuanians and the ancient Pruſſians; that is to ſay, deſcended from the Sclavonians and Finns.

At the beginning of the thirteenth century they formed themſelves, by degrees, into a nation, near the mouth of the Viſtula, and have ſince expanded themſelves to a wider compaſs. Three parts out of four of their language is compoſed of Sclavonian terms, and the reſt of Finniſh origin. The Eſtonians are leſs mixed; and the Lieffs, as well as the inhabitants of the iſle of Œſel, are ſimply

ply a branch of Finns. Their Finniſh dialects differ in the ſame degree, and that ſo conſpicuouſly, that every one of them is at length become a language by itſelf. Theſe three nations are uſually confounded by the Germans under the name of *Undeutſche*, which ſignifies Non-Germans, and comprehends them all. If any one ſhould chuſe to derive the name Lettonians from the word *Lade*, or *Liede*, which ſignifies *to root up*, or *break up land*, it would not be more deſtitute of probability than many hundreds of derivations daily imagined. They have been cultivators of the ground from all antiquity.

When they left their ſituation on the Viſtula to ſettle in Livonia, about the middle of the thirteenth century, the Finns, who lived chiefly by their flocks, and neglected the culture even of their arable lands, were not at all averſe to the union; for the Lettonians immediately ſet about clearing the ground; and, by the preparation of that ſort of manure which is made by burning the trunks of trees and buſhes in the field, ſpread themſelves ſo, that they obliged moſt of the Finns to retire. But ſuch as

choſe to remain, adopted a life of agriculture; and this method of manuring is univerſal among them to this day. * About the ſame period, the Knights of the Teutonic order having completed the conqueſt of Courland and Livonia, all the inhabitants of theſe two countries were converted to Chriſtianity, and declared the ſlaves of this foreign nobility, who took them as their property, and have kept them as ſuch ever ſince.

In their ſtature and whole exterior the Lettonians differ; but, in general, they are very like the Finns. Great numbers of them are of a phlegmatic and melancholy diſpoſition. Except life itſelf, and the pleaſures of love, every thing in the world is indifferent to them. The oppreſſion they groan under, poverty, a hard education, and their general conſtitution, have inured them to the ſeverity of the climate, want, and ſubmiſſion. They are of a phlegmatic temperament, idle, filthy, and addicted to drunkenneſs. They are not, however, deſtitute of capacity. * Their women feel not ſo ſeverely the hand of oppreſſion as the men; and are not without a ſhare of beauty and vanity.

Their

Their villages are ſmall, and their habitations dirty. Their houſes are little huts made of baulks, placed upon one another, and faſtened together by notches at the corners. This is the common architecture of the people of all theſe parts of the North. A peaſant wants nothing but timber and a hatchet to build his houſe*. The habitations are ſmall, but warm, and ſuited to the climate, as being eaſily heated in the ſharpeſt winter. Their little villages are diſtributed about the eſtates of the nobility to whom they belong. Their food and furniture indicate the greateſt indigence. Thoſe whom their lord does not take into his immediate ſervice, have a little field or meadow, with ſome cattle to procure a ſort of ſubſiſtance from. The time, however, to look after it muſt be ſubtracted from their ſleep, the day being ſcarcely ſufficient to till the ground of their lord, repair the buildings, fences, and other works, which they do for

* Except moſs, with which he crams the interſtices againſt the cold.

the moſt part as a commutation for taxes. The women ſew, and do other works which they are obliged to carry to the lordſhip. The Lettonians ſeldom give themſelves any trouble, becauſe their maſters are obliged to maintain them without it. Such of them, however, as live under a mild proprietor, know how to turn the gentleneſs of their maſter to their own account, and often get a great deal of money: but they commonly defraud the community of it, by burying it in the earth.

III

The men dreſs themſelves like the Finns, excepting that they do not all wear their beard.

The dreſs of the women is very pretty, and has ſome reſemblance to that of the Sclavonian women. They wear ſtockings, ſhoes or ſlippers, white ſhifts with ſleeves very full towards the ſhoulder, but cloſe at the wriſt. They wear the common gown of females, with long aprons, and a kind of boddice which comes down no lower than the

the petticoat. They wear a necklace of glaſs beads, which falls down likewiſe on their breaſt; and, being compoſed of a number of rows, ſerves as a tucker. The ſides of the ſleeves are worked or pinked, and the boddice is made of a party-coloured ſtuff, or of linen worked with various colours. The bottom of the petticoat and apron is adorned with a border five inches wide, made of another ſtuff, or of a different colour from that of the petticoat. Sometimes there are many borders all alike, except in ſize, round the petticoat. They have a girdle likewiſe, prettily worked, and faſtened above the hips.

Married women are diſtinguiſhed from maidens only by the head-dreſs. The former wear little caps to the ſhape of the head, of ſeveral colours, and ornamented with gold or ſilver lace. They fix to theſe caps behind a cockade, from which deſcend a number of ribbons and ſtrings of various colours, which wave upon their ſhoulders. Maidens do not wear the little under-cap, but have a ſtiffened circlet on the top of the forehead,

covered with gold lace, raiſed in front, and tied behind with cockades of different colours, the ends of which, being about ſix inches in length, fall upon their looſe hair, like the ribbons of the married women.

Theſe people were firſt converted to the Chriſtianity of the Church of Rome: but force had more influence than conviction on their converſion. About the middle of the ſixteenth century they were converted from popery to the profeſſion of the Lutheran faith. Some merchants of Bremen laid the firſt foundations of Chriſtianity among them; the knights of the Sword contributed to it rather by their arms than their arguments; and thoſe of the Teutonic order brought it to perfection. When their pagan religion was at its height, the documents of it were only preſerved by oral tradition: it is therefore no wonder, that, after ſo long an abrogation of its tenets, we ſhould now be ſo much in the dark about them. However, beſides the ignorance with which they hold the dogmas of Chriſtianity, ſuch a ſuperſtition predominates among them, that

that the veſtiges of paganiſm are eaſily traced. It was, without doubt, exactly that of the Finns and Laplanders. With the latter, they named the Great Firſt Cauſe, *Joumala*, and *Thor*; believing that the properties of the divinity, as well as the phænomena of nature, were ſubject to him as ſo many inferior powers. They called the devil *Vels*; and ghoſts or dæmons, *Raggana*. *Griéva* was the title of their high prieſt, who was at the ſame time their temporal ſovereign.

THE INGRIANS.

THE Ruſſians made themſelves maſters of Ingria, or Inguermannlande, in the beginning of the preſent century: at which time the inhabitants of the flat country were a Finniſh people, but little different from the Finns of Carelia as to their language and manners.

Theſe Ingrians were called *Iſchorki*, and *Iſchortzi*, from the little river *Iſchora*, which runs into the Neva. Ingria, having been the firſt conqueſt of Peter the Great, did not retain its ancient Swediſh privileges, which were granted to Carelia: on the contrary, Peter arbitrarily gave away the portions of this new-conquered country, which has ever ſince been governed by the laws of Ruſſia. According to the cuſtom of this empire, the crown made a preſent of one part of the Iſchortzi to certain Ruſſian nobles; who, on their ſide, were obliged to people the leſs cultivated

cultivated cantons of Ingria with colonies of Ruſſians from their eſtates; and thence it is, that we often ſee a village of Ruſſians ſurrounded by villages of Finns.

The Iſchortzi have for a long time followed agriculture, as well as the other Finns. Their œconomy is an ill-choſen mean betwixt that of the Ruſſians and that of the Finns. They aſſemble in ſmall villages, of five or ten farms each; and live miſerably in ſmall dirty huts. Their houſehold furniture indicates the greateſt penury; and their manner of living is ſqualid and diſguſting. Notwithſtanding that the land each family occupies is of tolerable extent, their agriculture and their cattle are equally poor. Their inclination to idleneſs and drinking leads them often to ſell their ſtock, and the very corn they have ſaved for ſowing the fields; the money which that produces they ſquander away in a very ſhort time, and are thus reduced to the moſt deplorable indigence. In this ſtate they behold their cattle die of hunger and cold with the moſt perfect indifference. Some of them, however, imitate the Ruſſian

Ruſſian villagers, who are better managers, more at their eaſe, and in better circumſtances.

With their poverty and diſorderly life, the Ingrians are a ſtupid, ſuſpicious, thieviſh race, and dangerous from their phlegmatic and pilfering temperament. Thoſe who live along the road to Riga greatly reſemble the people we call gypſies; are vagabonds like them, and calculate nativities, and tell fortunes. Such as come to Peterſburg for thoſe fraudulent purpoſes would ſcarcely be known from the gypſies about London. It is but a few years ago, that a whole village of theſe wretches were baniſhed to a deſert iſland in the gulf of Finnland, for murders and other crimes committed on the highway. The boys from ſeveral villages together frequently elope at once; and there is every reaſon in the world to believe that this is for very bad purpoſes.

The dreſs of the men is exactly like that of the Finn boors; but the habit of the women betrays a vanity, which, conſidering

the poverty of this people, and the tyranny which their huſbands and fathers exerciſe over them, may paſs for luxury. The lower part of their dreſs reſembles that of the Finn countrywomen. Their ſhift reaches down to their knees, has a neck, and cloſe wriſtbands, both of them pinked or wrought. The ſleeves are large, and whimſically worked. The body of the ſhift is large, and puffed with numberleſs plaits; and the making of it is uſually four weeks work. Inſtead of a petticoat the Ingrian women tie on each ſide a linen apron without gathers. Theſe aprons are ſometimes of cloth, and ſometimes of linen worked with different colours. Theſe behind come over one another, but before they are at ſome diſtance, the open part of the petticoat then left is concealed by a ſmaller apron adorned with glaſs-beads and little ſhells. Several ſtrings of theſe beads are worn round the neck, and fall upon the breaſts. They carry, rather than wear, heavy ear-rings, with the addition generally of ſtrings of beads. The girls wear their hair looſe and uncovered; the married women,

men, on the contrary, conceal their hair, like the Finniſh women, with a piece of linen, ſix archines * in length, folded towards the middle into a kind of cap, while its extremities fall upon the back, and are ſupported by the girdle in ſuch a manner that the whole makes a kind of ſpread ſail over the ſhoulders. When they dreſs themſelves to go to town, they commonly put on the Ruſs cap, called *kakoſchnik*, which is ornamented with a peak in front, is lined with fur, and laced round the edges; with this they wear a long gown [*kaftan*] made of coarſe ſtuff, and faſtened down the breaſt with buttons.

At the time that the Ruſſians made themſelves maſters of this country, the Ingrians had Lutheran miniſters for every canton, which was the religion they profeſſed: but numbers of them have been ſince converted to the Greek faith.

Theſe people are full of abſurd notions and pagan ſuperſtitions, which they mix with

* An archine is about three quarters of an Engliſh yard.

the

the ceremonial of Chriſtianity. They commonly look upon the figures of the ſaints as idols to be adored. They carry them into the woods with proceſſional ſolemnities, and pay them there a formal worſhip.

When a man is inclined to marry, he buys himſelf a girl, and celebrates his nuptials. All the way to the church they are accompanied by two women in veils, who ſing as they go compoſitions, if one may call them ſo, totally deſtitute of common ſenſe. No ſooner is the marriage ceremony performed, than the huſband begins to treat his wife with the utmoſt ſeverity, and thenceforward keeps her under ſtrict diſcipline; though not always with the greateſt attention to juſtice. She is often beaten for the faults of the children, and ſometimes for thoſe of the domeſtics.

The dead are buried by the prieſt of the profeſſion to which they belong: but theſe ſuperſtitious people return to the grave under covert of the night, and, having taken up the ſod, depoſit eatables for their departed friend, which they renew during a fortnight or three

weeks. Dogs and other animals eaſily ſcratch up theſe victuals and devour them, while the good folk that placed them there believe they were conſumed by the deceaſed. Their general opinion is, that they continue to live in the ſubterranean world in the ſame manner as they did on the ſurface of the earth; and that the grave is little more than a change of habitation: for which reaſon they bury their money, that they may have it to uſe in the world to come. They ſpeak to their deceaſed friends, and go to their tomb for that purpoſe; but, at the ſame time, are much afraid of them. Some gentlemen, not long ago, ſurpriſed a woman in the environs of St. Peterſburg in this act, and heard her without being perceived. She was telling her deceaſed huſband, that a fortnight after his deceaſe ſhe married again; that, to appeaſe his manes, and to prevent his doing her any injury for it, ſhe had approached his grave, upon which ſhe had laid herſelf flat, crying grievouſly, and making bitter lamentations; and length ſhe concluded by ſaying, with many tragical geſtures: "Behold, thou art "dead. Alas! alas! But be not angry with

"me, that I have married this lad much "younger than thee. Alas! alas! I will not "take the leſs care of thy ſon, thy little "darling. Alas! &c."

Among their holy places there is one upon the road to Riga, at the diſtance of about ten verſts from Peterſburg. It is formed by a large lime-tree, whoſe branches are interwoven with thoſe of the foreſt that are neareſt to it, and forms a delightful natural bower. Peter the Great was charmed with this lovely ſpot, and uſed frequently to ſtop at it. On the feſtival of St. John, at night, the Iſchortzi aſſemble under this tree, and remain till morning, ſhrieking, and ſinging, and dancing, round a great fire; concluding their orgies with burning a white cock, and making the abſurdeſt geſticulations and grimaces imaginable.

THE TSCHEREMISSES.

THE Tſcheremiſſes call themſelves by the name of *Mari*, which ſignifies *men*; and they call the Tſchouvaſches *Kourk mari*, or *men of the mountains*. Theſe people are ſettled in the governments of Caſan and of Niznei-Novogorod, on both the ſhores of the Volga; but chiefly along the left ſide of that river, and reach even into Permia. Some of their villages are detached from thoſe of any other people, and ſome are mixed among the villages of the Tſchouvaſches and Ruſſians.

The Tſcheremiſſes are of Finniſh extraction; they ſpeak indeed a language peculiar to themſelves, but it takes its origin from that of the Finns. Writing and letters are altogether unknown among them. During the ſovereignty of the Tartars *, they were in

* I keep the common orthography of this word, becauſe I would not ſeem to affect ſingularity. Properly

in ſubjection to that people, and dwelt nearer the ſouth, between the Volga and the Tanaïs or Don. They had their particular Khans or chiefs even ſince their ſubjection to the ſceptre of Ruſſia; but the race of theſe Khans became extinct by the death of Khan Adaï, a Tſcheremiſſian prince, who was valiant and courageous, but much devoted to the crown of Ruſſia. At preſent they pretend to neither princes nor nobles. In the earlier times this people led a paſtoral life; but, by degrees, they imitated the Ruſſians, and have begun to plough the earth, and cultivate their fields; becauſe, the land they occupy being much ſmaller than what they formerly poſſeſſed, they are no longer able to draw a maintenance from their flocks alone.

perly it ſhould be *Tatars*; and the French and German writers have within theſe few years adopted the right method. We have been ſo long accuſtomed to write and pronounce Moſcow or *Muſco*, and *Tartars*, that to change them at once to *Moſkva* and *Tatars*, would require more authority than that of one man. However, if any one hereafter ſhall chuſe to pronounce theſe words in this manner, he will be in the right. At the ſame time it is true, that the Ruſſians call an inhabitant of Moſkva *Moſkoffſki*.

In their exterior, the Tſcheremiſſes are a ſort of mean between the Tartars and the Ruſſians: but the men have neither the vivacity nor the determined character of the Ruſſians; and their women are much inferior to thoſe of Ruſſia, as well in regard to comelineſs, as in gaiety of temper, and vanity of dreſs; though otherwiſe the Tſcheremiſſian women are tolerably well made.

What the Tſcheremiſſes want in alertneſs they make up for in induſtry. They are headſtrong and ſuſpicious, like all other unpoliſhed people. They have no calculation of time, either by years or months; and are totally deſtitute of all tradition concerning their anceſtors.

Theſe people never dwell in towns. Each village is compoſed of about thirty houſes at the utmoſt; which, in like manner with thoſe of the Ruſſians, has a ſort of provoſt, called *Sotnik*, an under-provoſt, or *Deſatnik*; inſtead of both which, ſome villages have only a *Staroſt*, or elder, whom they chuſe from among

among themſelves. It is his buſineſs, beſides labouring like his brethren, to hear complaints, adjuſt differences, and inflict puniſh-

The farm conſiſts of a hut of only one room for the family, a few ſtables and outhouſes in the yard, none of which are contiguous, and ſeveral little magazines built each on a perpendicular bank, which ſerve them alſo for chambers in the ſummer ſeaſon. All theſe buildings are of wood, forming a ſquare, the area of which between the different huts is all open. Their rooms for winter are built at the height of about four or five feet over a cellar, to which you aſcend by a few clumſey ſteps, under a covering of planks. Each room contains, beſides the oven, a hearth for culinary purpoſes, and a broad bench for the family to ſleep on. Sometimes the kitchen is in the dwelling houſe, and then it is called The Black-room, which in truth it is from the ſmoke, which has no vent by means of a chimney. The doors of their rooms are very low; and, inſtead of a window, a hole is made of about a foot and a

half ſquare, covered with bladders or linen, to anſwer the purpoſe of glaſs. Their houſehold goods reſemble thoſe of the Ruſſian villagers.

All the Tſcheremiſſes are huſbandmen in the ſtyle of the Ruſſian peaſants. The pagans ſtill abhor pork; and it is only a very few of ſuch as have been baptized that are able to conquer this prejudice. In winter they follow hunting.

This people are neither enterpriſing nor ſkilful; and conſequently are poor. If any one poſſeſſes thirty horſes, as many horned cattle, and about forty ſheep, he is a great man amongſt them.

The women are employed in ſewing, in making linen, and embroidering their linen garments with wool of their own dying. The Tſcheremiſſes are totally regardleſs of cleanlineſs in their cloaths as well as in their victuals. The pagans eat indifferently the fleſh of horſes, bears, all ſorts of birds; and, in caſe of neceſſity, even of carnivorous animals;

animals; but they will never touch any animal that died by ſickneſs or accident. They underſtand the management of bees, both wild and domeſtic, exceedingly well; and are very fond of fiſhing. They never meddle with weaving, though the Ruſſian peaſants ſucceed ſo well in that employment. Their impoſts conſiſt in a capitation tax according to the number of males in each diſtrict, in recruits, and in the relay horſes they are obliged to furniſh. Some Tcheremiſſian villages in the diſtrict of Koungour pay their tribute in the furs of martens.

The dreſs of the men is nearly like that of the Ruſſians, excepting that they comb their hair from the crown of the head ſtrait down, and then cut it all round nearly cloſe to the head. The collar, wriſtbands, and boſom of their ſhirts, are embroidered with coloured worſted. Their coat is of a coarſe Ruſſian cloth, made of black wool, and has a cape behind like that of our Engliſh ſurtout, and an opening in the ſkirts on each ſide. The dreſs of the married women is the ſame as that of the girls, only better worked. They wear

wear trouzers; and, inſtead of ſtockings, wrap their legs in linen rags *; their ſhoes are made of the bark of trees, cut into ſtripes, and matted. In the ſummer ſeaſon they wear nothing over their ſhift; which is not put into the trouzers, but hangs over them all round. This ſhift is cloſe at the neck and the wriſts, cut into ſhape, and comes down to the knees. The neck, the wriſtbands, and all the ſeams, are covered with a whimſical embroidery of different-coloured worſted; a large buckle holds it together at the boſom, and a girdle round the waiſt. When they would be more dreſſed than ordinary, they put over this ſhift a habit like a morning gown, made of various-coloured cloths, and tolerably fine; to this latter they generally give an edging of beaver. Their caps are very high, and in the ſhape of a cone; they call them *ſchourka*, and make them of the bark of birch, covered with ſkin or linen, adorned with glaſs beads, little white ſhells, and ſmall ſilver money. From

* Haybands are often uſed for this purpoſe, when they go on horſeback in the winter. But the linen rags are their common wear; and are tied on, to keep them from unwrapping, by a ruſh, or piece of packthread paſſed ſeveral times round the calf of the leg.

this

the cap a ribbon three inches broad, called *ſchirkama*, garniſhed in the ſame manner as the cap, falls down the back. Some wear a broad ribbon on the forehead, covered with pieces of money and glaſs-beads, inſtead of the *ſchourk*, and this kind of head-dreſs is called *oſchpou*. The Tſcheremiſſian women of the provinces of Ouſa and Viaitk commonly wear a number of rings, thimbles, and all ſorts of rattling pendants, at their girdles, which ornaments reach down to the joint of the knee behind; and as ſhe walks thus curiouſly adorned, her trappings make a noiſe which offends the ears.

The women generally chuſe to lye-in in the bath-rooms; in which they imitate the Ruſſian countrywomen. The firſt man that comes to viſit the lying-in woman gives a name to the child if it be a boy; and the firſt woman, if it be a girl. Ever afterwards the children call theſe people *Ataï*, or father; *Abaï*, or mother. Their moſt common names of males are *Sengoul*, *Kiſpelat*, *Erbaldi*, *Ilmet*, &c.; and the moſt uſual female names are *Pidelet*, *Aſtan*, *Naſouke*, &c. Theſe national names often obliterate entirely

entirely the baptiſmal names of thoſe that are chriſtians, more eſpecially among the females. Huſband and wife they call *Vata* and *Mári: vata* in their language ſignifying *woman*; and *mári*, *huſband*, *man*, or *Tſcheremiſs*.

The man buys his wife; and the ſum he pays for her is called *olon*. The uſual price of a marriageable girl is from thirty to fifty roubles; ſome, however, are worth eighty, and there are that will fetch an hundred. Polygamy prevails among the Pagan Tſcheremiſſes. As the wives are deſtined to ſubmiſſion and labour, it often happens that a rich father buys wives for his ſons when they are no more than about ſix years old, yet the wives are never younger than fifteen. The wife's portion conſiſts of cattle; ſo that a boy married thus early on his arrival at an age of maturity finds himſelf often the poſſeſſor of a numerous flock. The degrees of kindred are obſerved among them in their matrimonial contracts; and though, if one ſiſter dies, they make no ſcruple of marrying the other, yet one man never marries two ſiſters at the ſame time. He that names the child

child on its birth is called name-father, and he commonly aſks a daughter in marriage for his name-ſon; and when he has concluded the bargain, the young people are permitted to viſit one another, and then perform the ceremony of exchanging rings, which is called *ſchergas vaſtaltas*.

On the day of the nuptials the bridegroom, accompanied by his friends, goes to the houſe of the bride; and, as they have muſicians playing before them, numbers of people join the proceſſion as it paſſes through the villages. The bridegroom then pays the reſt of the price agreed upon for his wife, diſtributes preſents, and after that the whole company ſit down to eat and rejoice; the next day, his bride being covered with a veil, he takes her away with him to his habitation, notwithſtanding all the tears ſhe ſheds, and all the reſiſtance ſhe makes.

In the houſe where the nuptial ceremonies are performed, a *kart*, or Tſcheremiſſian prieſt, rehearſes a prayer before the idol of the houſe placed upon the table. The prayer ended, a feaſt and diverſions ſucceed, with

ſongs and dances, and the ſound of the *gouſli*, the *ſchibber*, and the *kobaſch*. During theſe different amuſements, they take the bride apart, and transform her into a woman; that is to ſay, they take off her veil, and put her on a cap leſs ornamented than that ſhe wore before marriage. The huſband then conducts her into the eating room; where the *juktulſch*, or *kart*, repeats another prayer over the bride, who kneels before him. After this ceremony, ſhe diſtributes preſents, offers beer or mead to every gueſt, and then returns into her hut. In the evening the bride undreſſes herſelf; but it is not without a great deal of reſiſtance that ſhe ſuffers the bride-women to put her into bed. On the entrance of the bridegroom the door is barricadoed; and the next morning he that repreſented the father of the bride, accompanied by ſeveral women, enters the nuptial chamber holding a whip in his hand. If, after the proper inquiſitions, there appear no tokens of virginity, he ſhews the whip in a threatning manner to the bride, and within a day after fails not to return to put his threats in practice. In this manner, or by an abſtinence longer or ſhorter,

ſhorter, according to the degree of criminality, they puniſh the levities and miſconduct of their wives, and their negligence in the duties of marriage. The morrow of the nuptials is ſpent alſo in jollity and good cheer. On retiring, every one of the gueſts throws ſome copeeks* into the laſt cup that he takes, as a preſent to the new-married folks. Among the chriſtian Tſcheremiſſes almoſt all the weddings are preceded by this pagan marriage, and frequently even a long time before the celebration by the chriſtian prieſt. Neither is it uncommon for ſome rake of a Tſcheremiſs to take the liberty of diſpenſing with all this ceremony. He lays hold of the girl, takes her home, and, ſo ſoon as ſhe is with child, he gives the father of her as much as he thinks proper, and thus obtains a wife without the trouble and charge of the marriage ceremony.

The Tſcheremiſſes put the deceaſed dreſſed in his beſt cloaths into a coffin which they call *Schupar*. The ceremony of interment

* A copeek is a Ruſſian copper coin, of the value of a half-penny.

is

is performed on the day of the perſon's death, and the proceſſion conſiſts of people of both ſexes. The grave is always dug from weſt to eaſt, and the head of the corpſe is depoſited to the weſt *. The friends of the deceaſed put a number of copeeks into his girdle, and furniſh him with certain other things that have been neceſſary to him in life, ſuch as a laſt for making ſhoes † upon, a ſtick to drive the dogs away from him, and a little bunch of roſe-tree twigs for repelling evil ſpirits. As ſoon as the grave is filled with earth, every one of the company places a little torch on the grave of each of his departed friends, repeating ſeveral times, *Live in harmony and friendſhip*; he then takes a cake, and, having eaten part of it near each of the lighted torches, lays three pieces of it on every grave, and ſays, *This is for thee.* The whole ceremony ends with placing over the grave a ſheet of linen faſtened to a pole like a flag. On their return home, they bathe and change their cloaths, throwing away the old cloaths of the deceaſed, and

* The burial place is called *Sulugartla.*

† Their ſhoes are made of the bark of trees.

hanging

hanging out the ſerviceable ones to be purified in the air.

They honour the memory of the dead by three commemorative feſtivals, which they call *ſchoumet*. The firſt is held the third day after the deceaſe, in the following manner: the friends return to the grave, and there eat cakes as on the day of interment, laying three pieces as before, and telling the dead man that they are for his uſe. The ſecond feaſt is on the ſeventh day, when they aſſemble at the houſe of the deceaſed, light torches, eat cakes, and ſend pieces of them again to their friend. The third is on the fortieth day, and conſiſts of the ſame ceremonies as the ſecond. Beſides theſe, every village celebrates yearly a general commemorative feſtival, the ceremonial of which is exactly ſimilar to that of the three particular ones.

The Tſcheremiſſes believe, with the generality of the Pagans, that the exiſtence after death is but a prolongation of their actual life, with the exception of a few particulars: and it is for this reaſon that they furniſh their

dead with conveniences agreeable to this idea, ſuch as money, eatables, &c.

Their religion is idolatry; and in the performance of it they follow implicitly the precepts of their prieſts, whom they name *Mouſchan*, or *Maſchan*. *Jugtuſche* is the appellation of their principal pontif. Theſe prieſts are likewiſe magicians, the interpreters of dreams, and the foretellers of fortune. They are held in great veneration by the Tſcheremiſſes; and are at preſent but few in number. Every community replaces them by a *kart* of its own election, taking care to beſtow the charge on a man reputed for diſcretion, and reſpectable for his age and irreproachable manners. To every prieſt is given an *Oudſchou*, or ſub-preſbyter, in quality of aſſiſtant.

Youma, in their language, is the general name for God, whom they alſo call *Koyou-youma*, or Supreme God. That the Almighty may be abſolutely happy, they give him a wife called *Youmon-Ava*, or Mother of the Gods. She is placed immediately next to the

the Great Firſt Cauſe, and receives an extraordinary veneration. They admit of inferior divinities endowed with benevolent diſpoſitions, and imagine them to be the offspring of the two Supreme Deities, or at leaſt of their family; that the government of the world, and the diſtribution of deſtiny, is their proper inheritance as the ſons of God. Some of them are married, and others live in celibacy. They commonly comprehend all their divinities under the appellation of *Youmon Schoutſchka*, the houſehold of God.

They do not agree as to the names of their Gods, and the ideas which they affix to their active influences; ſome of the prieſts acknowledging a conſiderable number of them, and others but a few; one man, in ſuch an affliction or calamity, addreſſing himſelf to a God whom another hardly knows, who therefore has recourſe to one whom the former worſhipper believes to be of a different complexion and unpropitious. The moſt general divinities of the Tſcheremiſſes are *Pourukſcha*, named alſo, *Pougourſcha Youma*, and *Koudortſcha Youma*. Under the idea of theſe

Gods is deſigned the tempeſt. *Pouembar*. *Youma* ſeems to be the prophet adopted by the Tartars, who call their Mohammed *Puember*, which ſignifies *prophet*. The goddeſſes whom this nation adores are *Kitſchcba*, the mother of the ſun, *Kaba*, and ſeveral others. The men addreſs themſelves to the Gods for remiſſion of their ſins, and the women implore abſolution from the Goddeſſes.

With theſe people, the devil, whom they call *Schaitan* *, is the parent and origin of the malevolent gods. They never pronounce his name, but call him *Yo*. He hath his dwelling in the water, and diſſeminates calamities, misfortunes, and diſaſters, chiefly about noon. Their *Vadaſch* are dæmons of the foreſts who have the care of the woods and game, and are the cauſes of proſperous or unprofitable huntings. They admit alſo of malevolent Goddeſſes. But many of the ſame name are found among the evil and the good.

* This is not much unlike the Hebrew name Satan: but I can draw no inference from the ſimilitude.

It

It cannot be ſaid that they hold their idols in great eſtimation; but the object of their greateſt fear is *Koudortſcha*, the God of thunder, to whoſe power they aſcribe the fertility of the earth and plenteous harveſts. They repreſent him under the figure of a ſort of puppet, cloathed in Tſcheremiſſian garments, put him into a box made of the bark of birch, which they depoſit in a corner of the houſe; and, without offering him any particular adoration, they only lay before him from time to time ſome pieces of their cakes. In the woods one meets frequently with trees diſtinguiſhed from the reſt, to which are ſuſpended pieces of birch bark ſix inches ſquare; theſe are called *Kouda Vadaſch:* no figure or hieroglyphic is inſcribed on them; but the Tſcheremiſſes hold them in reverence, ſometimes making them paſs for idols, and ſometimes for offerings paid to the gods of the woods. Some have conjectured that theſe tablets repreſent altars in honour of the Fauns.

They worſhip their gods not in temples; but in the open air, in places conſecrated for that purpoſe, named *Keremet*. There are *Koga Kcremet* and *Schké Keremet*, i. e. public and private ſanctuaries. In the latter particular families perform their devotions, and in the former whole villages together. They always chuſe the woods for their *Keremets*: but, if it ſhould happen that there are none in the neighbourhood of the village, they fix upon a place where there are ſeveral trees; there muſt at leaſt be one, and the preference is always given to oaks. The largeſt tree is conſecrated to *Youma*, the next in ſize to *Youmon Ava*, his wife; and the reſt, as many as there may be, to their other divinities. A *Keremet* is generally from ten to twenty fathom in diameter, ſurrounded with trees, or incloſed by a hedge. To every one there are three avenues: one to the weſt, for the goers and comers; another to the eaſt, for the victims; and the third to the ſouth, through which the carriers of water go. For their altar they place a table under the principal tree, and by the ſide of the *Keremet* is the

the place where they dreſs the fleſh of the victims. It is not lawful for women to approach theſe holy incloſures, and men muſt firſt have bathed and put on their beſt apparel; if it be poſſible, they may not appear with empty purſes. According to the opinion of many of them, the place thus conſecrated to devotion, the *Keremet* itſelf, is a divinity, powerful and beneficent; wherefore a part of the ſacrifices and devotions performed therein is due to itſelf. Friday is their ſabbath, the day moſt auſpicious to their prayers, and whereon they abſtain from every kind of work.

The victims which this people commonly ſacrifice to their Gods are horſes, oxen, hares, ſheep, goats, ſwans, geeſe, and ducks: they likewiſe make offerings of beer, mead, brandy, honey, and cakes made of wheat-flour. They always prefer a white ſheep, goat, ox, &c. to thoſe of any other colour, for their ſacrifice; a blemiſhed beaſt is by no means to be offered; and the black are reſerved for particular caſes; the age and ſex are totally indifferent. It is indiſpenſably neceſſary

ceſſary that the cakes and the drink in the ſacrifices and libations be prepared by virgins. Women may eat of the fleſh of the victims or of any of the offerings; but it muſt be at home, and not in the ſacred place. The days for ſacrificing are appointed by the prieſts, having firſt conſulted the Gods by a kind of divination, to learn their pleaſure concerning the time and manner moſt acceptable to them. On theſe occaſions they perform the moſt ſilly buffoonries imaginable, throwing beans upon the table, meaſuring their girdles, &c.

The grand feſtival of the Tſcheremiſſes is their *Youmon-bayran*, inſtituted in honour of the whole family of the Gods. The word *bayran*, as well as the cuſtom of bathing before they proceed to any ſolemnity, is adopted from the Tartars. The *Youmon-bayran* is only celebrated every ſecond or third year in autumn, and ſometimes only once in five years according to the circumſtances of the different communities, who find the victims among them. The day ordained for the ceremony being come, the *Mouſchans* or *Karts*, who

are the ſacrificers, light ſeven fires in the *Keremet*, in a ſtraight line from north-weſt to ſouth-eaſt: The firſt of theſe fires, which is moſt to the north-weſt, burns in honour of *Youma*; the next is offered to *Youmon Ava*; and ſo of the reſt. Over every fire a *Mouſchan* or a *Kart* preſides, aſſiſted by his *Oudſchou*. They ſpread a cloth before each of the fires, on which are laid the oblations of beer, honey, and cakes. Then every *Oudſchou* conducts his victim to the fire under his direction. A whole horſe is ſacrificed to *Youma*, and a cow to *Youmon Ava*. The victims of the other divinities are ſmaller beaſts, and birds. All the people ſtand behind the prieſts with their heads uncovered. The prieſt of *Youma* takes up a cake and a veſſel containing the liquor for the ſacrifice; repeating with an audible voice a ſhort invocation, during which the people proſtrate themſelves on the earth, ſaying often, *Amin!* The prieſt of *Youmon Ava* repeats the ſame ceremony; and after him ſucceſſively the five other pontifs. This done every *Oudſchou* throws cold water on his victim; if the beaſt ſhivers, it is a fortunate omen; if not, he throws on ſome more; but

if

if after the ſeventh time it doth not ſhiver at all, it is a certain ſign that the God is unfavourable. The victim muſt have his throat cut in ſuch a ſituation as that his blood may ſpirt into the fire: when he is dead they carry the carcaſe without the *Keremet*, and there clean the fleſh and the inteſtines before they dreſs it in the kitchen prepared for that purpoſe.

As ſoon as the victuals are ready, each prieſt makes the offering to his God, holding up in the air, the heart, the lungs, the liver, and the head of his victim in a diſh all together, ſaying a prayer in this poſition. All the prieſts having made the ſame offering, carry their diſhes to the prieſt of *Youma*, who ought properly to be the high-prieſt, who divides the whole into portions, and preſents it to all the people, each man eating his morſel with great devotion, the prieſt praying all the while. In the ſame manner he diſtributes the cakes and the drink; but no part of the ſacrifice is caſt into the fire, except the bones of the victim, which are afterwards burnt. They hang up the ſkin of the horſe that has been

been ſacrificed to *Youma* on ſome tree growing near to the *Keremet*; the ſkins of the other victims are the perquiſites of the prieſts. What remains of the fleſh is carried home, to be eaten by the family; and this part of the feſtival is always accompanied with ſhouting and noiſy diverſions.

Every village has a feaſt on the approach of ſpring called *Anga Soaren*. As ſoon as the time for the labours of agriculture is come, they aſſemble in the fields, whither every one carries a little oblation conſiſting of eatables and drink according to his fancy. The *kart* makes an offering of them to the gods by many prayers, while the people perform the ſame ceremonies of devotion as thoſe above deſcribed. After the ſacrifice they eat the remains of the offerings in common, but with greater ſatisfaction, inaſmuch as their wives and children may partake of the feſtival. When theſe rejoicings are over, every one makes ſome furrows in his field, and then retires.

Outkinde

Outkinde bayran is a feſtival which the Tſcheremiſſes celebrate after harveſt, every family by itſelf. The manner of it is this: The head of the family, after having bathed, puts on the table a handful of all the different ſorts of the new corn, cakes made likewiſe of the ſame, beer, all ſorts of drink, every kind apart in little plates: theſe plates he takes one by one into the yard, preſents an oblation to the ſun, and reſpectfully thanks the gods for the bleſſings they have beſtowed upon him. He then entertains his friends.

In the government of Kaſan alone the number of baptized Tſcheremiſſes is increaſed to 6580 males, and 5951 females, from the year 1723 to 1774. But the far greateſt part of theſe new converts celebrate ſecretly the Pagan feſtivals juſt mentioned; or, at leaſt, aſſiſt in the ceremonies of their heathen brethren, as much as they can without being diſcovered by the clergy and puniſhed for their apoſtacy.

THE

THE TSCHOUWASCHES.

TSCHOUWASCHE is the name by which this nation calls itſelf, and the Ruſſians give them no other: but the Mordvines call them *Wietke*, and the Tſcheremiſſes *Kourk-Mari*, i. e. men of the mountains. They inhabit along the two ſides of the Volga, in the governments of Niſchnei-Novogorod, Kaſan, and Orenbourg: we may preſume them to be pretty numerous, as they pay a capitation at the rate of more than two hundred thouſand heads.

Their dialect, which is peculiar to themſelves, is originally from the Finns; but they have no knowledge of letters or writing. They were formerly nomades; but ſince they have made themſelves fixed habitations they have followed agriculture. The majority of them have ſuffered themſelves to be perſuaded into baptiſm, and outwardly make profeſſion of Chriſtianity. They never dwell in

in towns, but aſſemble in ſmall villages, and chuſe the foreſts for their habitations. They preſerve unalterably the dreſs of their anceſtors, their ancient manners, cuſtoms, and ſuperſtitions, as well as their language; in which, however, many words from the Tartarian are diſcoverable.

They begin the year by the month of November. One winter and one ſummer make a year; but they reckon by months which they call *oïgh*, and not by years. Their *tſchoug oïgh*, or month of ſacrifices, anſwers to our November. Friday is the firſt day of the week, and conſecrated to reſt from every kind of work: it is called *Ama*; as Wedneſday is named *Yonkon*, or the day of blood.

There is a great reſemblance between the Tſchouwaſches and the Tſcheremiſſes, as well in reſpect to their figure and mien as to their moral character. This ſimilitude is obſervable likewiſe in the arrangement of their villages and their internal diſpoſition; in their houſes, furniture, œconomy, manner of living and food, goods and taxes, and in all the

the occupations both of men and women. The Tſchouwaſches have indeed a paler complexion, are more lazy, and are not ſo ſharp-witted as the Tſcheremiſſes; beſides this, they are not ſo cleanly, and are leſs nice in the choice of food and neceſſaries. Such as yet remain Pagans hold pork in deteſtation, a prejudice derived from the Tartars; but they are fond of voracious and carnivorous animals: and, in caſe of neceſſity, they make no ſcruple to regale upon the carrion they find in the fields. The Ruſſians do not eat of a ſort of fiſh, which they call *Fool-fiſh* *, but they ſell it very dear to the Tſchouwaſches, who call it *Temir-pola*, or Iron-fiſh, and eat it either freſh or ſalted.

Theſe people are very fond of hunting, and obtain for that purpoſe ſcrew-barrel muſquets, which they call *Vintofki*, and prefer to the bow.

The dreſs of the men reſembles that of the Tſcheremiſſes as to the manner of wearing

* *Culpea Aloſa* of Linnæus.

their

their hair and their beard, and embroidered ſhirts: but their trouzers, ſhoes, ſtockings (or rather rags), coats, hats, and caps, are more like thoſe of the Ruſſian peaſants. They do not wear that large cape to their coats which the Tſcheremiſſes do.

The dreſs of the married women differs not from that of the girls, except that the latter is meaner. Their petticoats and ſhifts are exactly like thoſe of the Tſcheremiſſes. In ſummer they wear only a ſhift tied round them with a girdle which they call *ſar*, with a ſort of fringed handkerchief hanging from it before and behind: in winter they wear over the ſhift a furred gown, or one made of coloured cloth. The cap of the women is called *ghouſpou*, all covered with glaſs beads, and little ſilver money laid with their edges over one another like ſcales: they alſo wear a ſort of mantle called *ama*, that paſſes under the girdle, and whoſe upper part is ornamented like the cap. They cover the head with white linen, wrought or pinked, with glaſs beads round the edges, and over this they put their cap. As ſoon as a girl is betrothed, ſhe covers her face

face with a veil called *fourban*; the married women, on the contrary, fold this linen in two treſſes, which fall on their boſom, and adorn the extremities with tufts and fringes. They tie their hair into two treſſes, and conceal it under their ſhift. In ſome villages the women wear no caps, but only bands, like thoſe of the Tſcheremiſſian women, covered with ſmall money, white or ſpotted ſhells, and beads of glaſs. To this band is tied a mantle, ſhorter than that which is commonly worn with the cap, but falling in like manner down the back. Behind, they tie another mantle to the girdle, of the ſame kind as the upper one. Some of the women wear a band of ſome ſkin, about a hand's breadth, covered with glaſs beads, and little ſhells and counters, over the left ſhoulder, acroſs the breaſt, ſomewhat like the ribbon of ſome order of knighthood.

The Tſchouvaſches make regular meals, placing themſelves round a table for that purpoſe. Before they begin eating, they make a ſhort prayer, ſaying: *O God, give*

us bread *! and after the repaſt they ſay: *O Lord, caſt me not away* †! It is a piece of politeneſs among theſe people to cram their gueſts as much as poſſible, and to preſent the pieces to them upon ſpoons, and ſolicit them to eat till they can hold out no longer. They ſleep, like the Tartars, on broad benches; and thoſe that are not very poor make uſe of a feather-bed.

At the birth of a child, the friends of the parents, male and female, come to congratulate. They are treated with beer; and the firſt-comers give a name to the infant, and make him preſents by ſlipping a few kopecks into the veſſel they drank out of. This ceremony is called, *The cradling of the child* ‡.

Whenever a Tſchouwaſchе has a mind to marry he commiſſions a friend to bargain for a girl for him, who always gets her as cheap as poſſible. The price of a girl for marriage is commonly from twenty to fifty rubles;

* *Tbore bar, Toura!*
† *Tbora ſyrlak!*
‡ *Piatſchir ghivas.*

but

but a good chafferer will get one at five, eight, or ten rubles: the rich, however, generally go as far as eighty *. The portion of the bride is paid in cattle, houſehold furniture, and cloaths, and is in proportion to the ſum paid for her †.

After theſe preliminaries, follows a ceremony called, *The carrying of the preſents* ‡. The young man and his parents viſit the betrothed, pay the price agreed on, and make the new relations ſeveral ſorts of preſents, conſiſting of ſhirts, cloaths, and linen. On this occaſion, the father of the girl makes an offering of a loaf of wheaten bread, and a portion of honey, to the ſun, which he preſents to that luminary, accompanied with a prayer for a happy marriage, and proſperity on the young people; after which, they ſit down to eat and drink, and appoint the wedding-day.

* The money paid on this occaſion is called *Golon oſki.*

† This negotiation is named in their language *zhota*, which ſignifies, *to aſk in marriage.*

‡ *Koſthenas kayas.*

The day being arrived, the nuptials are celebrated in this manner. The bride, covered with a veil, hides herſelf behind a ſcreen; from which, after ſome time, ſhe goes and walks round the eating room with a grave and ſolemn gait. Some young girls here bring her beer, honey, and bread; and when ſhe has gone three times round the room, the bridegroom enters, ſnatches off her veil, kiſſes her, and changes rings with her. From this inſtant ſhe bears the name of *Schouraſnegher*, or betrothed girl, in quality of which ſhe diſtributes bread, honey, and beer, to the gueſts, with which they refreſh themſelves. She then returns behind the ſcreen, where the married women put her on a *ghonſpou*, or *cap of a matron*, handſomer and more adorned than that ſhe wore before the betrothing.

In the evening, when the bride and bridegroom undreſs, the lady is obliged to pull off her huſband's boots. The next morning, they come to look for the Moſaical proofs of virginity; when, if it appears that the bride had

had been deflowered before, a boy, who ſerves as a ſort of paranymph, preſents a mug filled with beer to one of the principal aſſiſtants. In the bottom of this mug is a hole which the lad ſtops with his finger, but draws it away when the other has the mug at his mouth; by which means the beer runs down his beard and boſom. This fails not to excite much laughter from the company, and a bluſh from the bride. But this terrible ceremony is never followed by any more ſerious conſequences. The day after, the bride appears as miſtreſs of the houſe, regales her friends, and they divert themſelves better than the day before: they dance to the ſound of the Ruſſian balalaica, the dudu, &c. Such of the Tſchouwaſches as have been baptized, notwithſtanding their profeſſion of Chriſtianity, obſerve conſtantly this national ceremonial, not neglecting, however, to ſubjoin the ſacerdotal benediction of the church, though a long time, perhaps, after the marriage in their own way. The wedding is often held at the houſe of the bridegroom's parents, and is a ſort of club dinner, to which every gueſt brings his own ſhare. Before the

meal, a loaf is handed about with a hole in the top of it made by an arrow; into this hole ſuch of the gueſts as are ſo inclined put a few kopeeks by way of preſent.

Among the Tſchouwaſches the huſband is maſter of the houſe; he orders every thing himſelf; and it is the duty of the wife to obey without reply: a cuſtom calculated to prevent domeſtic broils; accordingly quarrels are very uncommon in the families of the Tſchouwaſches. If the huſband be utterly diſſatisfied with his wife, he goes up to her, and tears off her veil or her cap called *ſourban*; and this act alone is the ſign of a complete divorce. All the Pagans among the Tſcheremiſſes, Mordvines, Votiaks, and Vogoules, have the ſame cuſtom; but the exertion of it is not very frequent.

The Tſchouwaſches obſerve the ſame ceremonies in their funerals as the Tſcheremiſſes. As ſoon as the grave is filled up with earth they place lighted torches, a cake, and a piece of a roaſted hen, ſaying, that it is for

the dead *. The company devour the remains of the repaſt, and think they have eaten with the dead; then, after having caſt the old cloaths of the deceaſed upon the grave, they go and bathe, and afterwards return to feaſt at the houſe of their departed friend. On the third and ſeventh days after the interment, they celebrate a commemorative feaſt like to the firſt of thoſe in uſe among the Tſcheremiſſes; but beſides this feaſt every one ſacrifices in the month of October a ſheep, an ox, or a horſe, at the tomb of thoſe of their family; the fleſh of theſe victims is dreſſed upon the ſpot, and is all eaten up, except a ſmall part, which is laid upon the tomb with a little beer. On the Thurſday in paſſion-week every father of a family places certain eatables in the yard of his houſe, with a lighted torch near them, to the memory of each perſon that has died out of his houſe. The dogs, as proxies for the dead, regale themſelves on this proviſion. Even the baptized Tſchouwaſches are apprehenſive that without this ceremony the repoſe of their relations will be diſturbed in the grave.

* Expreſſed in their language, by *Amonſcha palder*, This is for thee.

The pagan ritual of the Tſchouwaſches does not differ from that of the Tſcheremiſſes in reſpect of principles. Their prieſts are called *Youma*, or *Yomma*, who ſay prayers, and are, as occaſion ſerves, prieſts, fortune-tellers, and magicians. In places where there are no prieſts a ſober old man performs the functions of one; and this perſon is called *Tſchoukyoat*. The *keremets* of the Tſchouvaſches are all made in the ſame manner as thoſe of the Tſcheremiſſes, only they are indifferently called *irſan* and *keremet*.

Thor is the name they give to the Supreme Being, who has a wife called *Thor Amyſch*, mother of the gods. It ſhould ſeem that the *keremet* is their chief ſubaltern beneficent divinity, and is, as well as all the divinities of that claſs, of the family of Thor, who has a great number of children and relations. They make offerings to the keremet in the places deſtined to devotion and ſacrifice, each of which places is a divinity, and conſecrated to itſelf. Beſides this god keremet, they admit of a *Pouligks*, a *Ghirlſir*, a *Pighambar*, and a

goddeſs *Kabe*. Other Tſchouwaſches have other divinities. *Irſin* is the name they give to the inferior gods in general, whom they look upon in the light of angels or deified men. *Schaïtan* is the chief of their malevolent gods or evil genii, and has his reſidence in the water. Their *Obito* are deceitful ſatyrs, or gods of the foreſts, ever ready to ſeduce mankind. In their prayers they never forget to beſeech Thor that he will vanquiſh Schaïtan.

The Tſchouwaſches have, properly ſpeaking, no idols; but their *Yerig*, or *Yrig* is ſomewhat very nearly ſuch, and reſembles the *Moudor* of the Votiaks. The Yerig is a little bunch of roſe-tree twigs, cut in autumn, and placed in a corner of the chamber. The Tſchouwaſches look upon theſe branches as ſo ſacred or ſo dangerous that no one dares to come near them. Every autumn they renew the *Yerig*, and ſet the old one afloat down a river.

Their idea of the exiſtence of man after death extends to a bliſsful and a miſerable immortality,

immortality. Good people are tranſplanted after death to a bleſſed abode, called *The land of perfect ſatisfaction* *, where they meet with their families, their cattle, and their other goods, in a much better ſtate than that in which they left them in this world. As for the wicked, they think they are condemned to wander after death as ſkeletons deprived of fleſh in cold and barren deſarts, ſhivering, wretched, and forlorn.

Their feaſts of the keremet, or public feſtivals, only differ from thoſe of the Tſcheremiſſes in the names they bear; but the victims, the preparations, and the ceremonies, are alike. If they differ at all it is in this, that the Tſchouwaſches throw a part of every oblation into the fire.

The ſpring is the time for their *Toumonbayran*; a feaſt appointed for petitioning the gods to give them a fruitful and a happy year. After the harveſt, they celebrate their *Ouïſchouk*, or ſacrifice of thankſgiving to the

* In their language *Tſchemberda*.

gods

gods for the gifts of harveſt; the ceremonies of which are performed in the keremet, and the victims are not taken from the herds but from the flocks. The *keremet taſados* of the Tſchouwaſches is the feaſt of the purification of the keremet, and is kept in the ſpring at the breaking up of the fields in the keremet, by lighting ſeven fires, and making offerings to the gods. The oblations conſiſt of cakes and milk, of which they throw part into the fire and eat the reſt, addreſſing their prayers chiefly to *Keremet Aſch*, or Keremet the father; *Keremet Amſcha*, or Keremet the mother; and to *Keremet Onewli*, or Keremet the ſon. To obtain health and proſperity for their cattle, they ſacrifice oxen in the keremet to *Pighambar:* but if this ſacrifice be made of fowls and ſmaller beaſts in caſe of ſickneſs among the flocks or herds, every man offers at home. Their *Sine Tyre Tſchouk Tons*, or bread-offering for the new harveſt, is the ſame feſtival with that of the Tſcheremiſſes called *Toumon-bayran* *. Wedneſday in paſſion week is called *Mounkoun*, or The Great Day, and ſometimes The

* See page 88. above.

Day,

Day, by way of excellence. On this day, every father of a family makes a ſacrifice of birds at home, with an oblation of cakes; and on this occaſion it is cuſtomary to make viſits. In general, the Tſchouwaſches, Tſcheremiſſes, Mordvines, Votiaks, &c. have mixed together in their worſhip many Chriſtian ceremonies with many more that are Mahommedan, ſuch as the great feſtival of Eaſter, the commemoration of the dead on Holy Thurſday, with the cuſtom of ablution before prayer, proſtrations, the manner of performing their adorations, and many others. Even the term *bayran*, as was before obſerved, is a Tartarian word, and ſignifies *feſtival.*

The prayers of this people are always the ſame; they vary only according to the motive from which they are made, and the divinity to whom they are addreſſed. The following is a tranſlation of the moſt perfect invocation of the Tſchouwaſches: *O God,* [*Thor,* or ſome other deity,] *have mercy upon me! O God! forſake me not: Give me a great number of ſons and daughters. O God! give me a great quantity*

quantity of ſheaves of corn, and fill my barns with proviſions. O God! give me bread, and honey, and drink, and victuals, and health, with tranquillity and reſt. O God! fill my yard with horſes, horned cattle, ſheep, and goats. O God! bleſs my houſe, that I may lodge, and entertain, and warm the traveller. O God! give thy bleſſing to the miſtreſs of the earth; ſo they call the Empreſs. And at the end of every period of this prayer all the aſſembly ſay, *Amin!*

Since the year 1723 the greateſt part of the Tſchouwaſches have embraced the Greek religion; notwithſtanding which, there are more Pagans amongſt them than amongſt the Tſcheremiſſes: and the people who undertook their converſion found the Tſchouwaſches leſs docile, and more ſtrongly attached to their pagan rites than the others; and as at preſent a proſelyte, who is not ſo upon conviction, is not thought much of, they are ſuffered to do as they pleaſe, and no one meddles with them. They pique themſelves on being not at all inferior to their baptized brethren in a peaceable, regular, and good conduct,

conduct, any more than in induſtry and application to labour, in fidelity and ſubmiſſion to their ſuperiors.

All theſe nations are entirely ignorant of the uſe of an oath in their mutual dealings with one another; but content themſelves with a ſimple affirmation or denial, and always keep their word. But as caſes muſt ariſe before the magiſtrate in which an oath is the only lawful teſtimony for the termination of diſputes, or other matters, it is cuſtomary, on theſe occaſions, to put a piece of bread and a little ſalt in the mouth, and to ſay, *May I be in want of theſe, if I ſay not true! or, if I do not keep my word!* The oath of fidelity adminiſtered to the recruits that are raiſed among this people, is in the ſame manner, except that they are made to take the bread and ſalt over two ſwords laid acroſs.

THE

THE MORDVINES.

THE Mordvines are ſettled on the borders of the Oka and the Volga, in the governments of Niſchnei-Novogorod and Kaſan; and ſome of them are likewiſe found in the government of Orenburgh. They were for a long time in ſubjection to the Tartars; but even then they had their peculiar khans. It is aſſerted that before their ſubmiſſion to the Tartars they dwelt higher up the Volga than they do at preſent, in the neighbourhood of Yaroſlauf, Koſtroma, and Ghalitſch. They compoſe a very conſiderable nation, although not ſo numerous as either the Tſchouwaſches or Tſcheremiſſes; and, at every numeration of them, they have been found to increaſe in the ſame proportion as the Ruſſian peaſants.

The Mordvines are divided into two principal races or tribes. Of the firſt of theſe are the Mokſchanes, who live along the river Mokſcha, which falls into the uppermoſt part

of

of the Oka. The ſecond principal race is that of the Erſanes, in the neighbourhood of the Volga. To theſe might be added the tribe of the Karatayes; but they are ſo few in number that they conſiſt only of ſome villages in the government of Kaſan. Amongſt themſelves they all bear the name of the tribe to which they belong *; but the Ruſſians comprehend them all under the name of Mordvi, which is not uncommon with the Mordvines themſelves. Formerly they had a nobility amongſt them; but their families have been a long while extinct.

The Mordvines are of Finniſh origin, as well as their language, which comprehends, however, ſeveral Tartarian words. The dialects of the Erſanes and the Mokſchanes differed formerly ſo much, that they might eaſily have been taken for two ſeparate languages. Strictly ſpeaking, every tribe has at preſent its peculiar language; but of late years they have been ſo mixed and confounded together, and of courſe their

* *Mokſchi*, or *Mokſchanes*; *Erſanes*, or *Erſad*.

languages

languages likewiſe, that they are no longer much unlike, and are eaſily underſtood by each other. Before the introduction of Chriſtianity among them, a Mordvine was not permitted to marry out of his tribe; but, at preſent, that is not regarded; and they ſettle indifferently in this or that tribe, as every one thinks proper, preſerving always, however, ſome principal characteriſtic, ſeveral particularities of dreſs, and many of their diſtinctive cuſtoms.

With reſpect to the figure of the Mordvines, it reſembles more that of the Ruſſian, than either the Tſcheremiſſes, or the Tſchouwaſches; and in their manner of living they conform more to the Ruſſian peaſants. The Mordvines have commonly brown, harſh hair, a thin beard, and lean face; it is very rare to find a pretty woman amongſt them. They are honeſt, laborious, and hoſpitable, but ſlow; and imitate the Ruſſians and Tartars in ſeveral things. There are not many unbaptized among the Mordvines, but theſe eat pork without any ſcruple; whilſt all the heathen Tſchouwaſches, and all the people

of Aſiatic Ruſſia, abhor and abſtain from it, as the fleſh of the impureſt of animals.

They purſue a life of agriculture ſince their ſubmiſſion to Ruſſia; and are not fond of towns, but always form themſelves into little villages, like the two laſt deſcribed nations, and give the preference to foreſts. Their villages, their houſes, their farms, their agriculture, and their little flocks, their goods, their food, and their whole œconomy, differ in nothing from the Tſchouwaſches and Tſcheremiſſes. In like manner the Mordvines have alſo a little incloſure near their houſe, wherein they plant roots and herbs for the kitchen. They are not ſo fond of hunting as their neighbours. The Mordvine women are employed in the ſame works as the Tſcheremiſſian, and have neither leſs application nor leſs dexterity: the ſtate of their families, their riches, and their taxes, are likewiſe the ſame. The Mokſchanes are excellently well ſituated for the culture of wild bees, ſome of them poſſeſſing from 100 to 200 hives.

The

The dreſs of the men among the Mordvines is perfectly the ſame as that of the Ruſſian peaſants, except their ſhirts, which the Mordvines pink and embroider about the neck and openings. The dreſs of the women differs in both tribes. In general the married women are more adorned than the girls, otherwiſe they only differ in the head-dreſs. Both of them wear ſhort linen trowzers, called *Poïk*; and, inſtead of ſtockings, they twiſt ſuch a number of rags about their legs, that they have the appearance of poſts. Their piked pointed ſhoes, which they call *kari*, are made of the bark of trees. They wear, like the Tſchouwaſchian and Tſcheremiſſian women, ſhifts *, all whimſically embroidered, which they tie round the waiſt by a girdle juſt above the trowzers, to which they faſten a little apron behind †, which is prettily embroidered, and ornamented with fringes and taſſels. This piece of dreſs is not quite uſeleſs; as their wide and purfled ſhifts are at a good diſtance from their limbs.

* Called *parnar*.
† Called *ſiourlak*.

Whenever theſe ladies intend to be better dreſſed than ordinary, they faſten over the girdle a broad ribbon pinked and wrought with fringes and taſſels. The neck and ſhoulders are adorned with a necklace, or rather a piece of net-work, which covers their neck and boſom. They wear rings on every finger, and ear-rings of a large ſize, to which they tie little ſtrings of glaſs-beads. Two or three bracelets always form the ornament of the arm and wriſt. They dreſs their hair in ſeveral little treſſes, which the grown women cover with a cap cloſe to the head; the young women wear a high cap in the form of a cone. The Mordvine girls tie up their hair in a number of treſſes, which they interweave with black wool, in order to render them thicker and longer.

The dreſs of the Mokſchane women differs only in a few particulars from that of the Erſanes. The little ſhells which they fix on ſeveral parts of their dreſs are of that kind called by Linnæus *Cypræa nodoſa*.

When

When the time of delivery approaches, the woman retires to the bathing room. Here ſhe receives the accuſtomed viſits, and thoſe of her friends, who name the new-born child. The other ceremonies common on this occaſion are the ſame with thoſe that prevail amongſt the Tſcheremiſſes. The moſt uſual names of males with the Mordvines are *Trena*, *Kaſaï*, *Betkoub*, *Tſchidas*, &c. and thoſe of the females *Lopaï*, *Rakſa*, *Schindou*, *Loumſour*, &c.

Their marriages are tranſacted by negotiation; and they bargain for their wives in the ſame manner as the Tſcheremiſſes do. The *kalym*, or price of the bride, is commonly between eight and ten roubles *; which ſhews evidently that this nation is not over-and-above rich. The time for the celebration of the nuptials being come, the father of the young man goes to fetch the bride, whoſe father conducts her by the hand and

* A rouble is a ſilver coin, worth 100 kopeeks, or 4 ſhillings ſterling.

delivers her to the former. Her mother, on this occaſion, preſents a little bread and ſalt to the father-in-law of her daughter; and then the maid takes leave of her parents, which is always accompanied with tears; her father-in-law leads her away covered with a veil. On her arrival at the bridegroom's they all ſit down to table; the young man pulls his cap over his eyes and places himſelf by her ſide. A cake of three feet in length is placed upon the table, which the father of the bridegroom takes, and preſents the pointed extremity of it under the bride's veil, ſaying, *Open thine eyes to the light; be thou happy in thy children, and never deſtitute of bread!* Immediately after this the bridegroom ſees his beloved for the firſt time, whom his father has bought for him without conſulting him. This done, they begin to eat and divert themſelves by dances, ſongs, and ſports, but always with the mug in their hands. Formerly the dance of this people was in a ſtyle peculiar to themſelves; but it is now almoſt forgotten, and they uſe that of the Ruſſians, to the ſound of the gouſli, the pipe, &c. When the young people

people prepare for bed, the bride makes a great deal of reſiſtance, inſomuch that the aſſiſtants force her to ſit down upon a mat, and then, taking up the corners, carry her upon it into the bed-chamber, ſaying to the bridegroom, *Here, Wolf, behold thy Lamb* *. Parents very frequently promiſe their children while yet in their infancy, and, as a ſign of the engagement, they interchange the pointed ends of horns which ſerve them for ſnuff-boxes. The young woman, however, is not bound by this compact; but, if the lad is inclined to marry elſewhere, he is obliged to pay a certain number of roubles by way of mulct. It is lawful to have ſeveral wives at once; but they very rarely make uſe of this privilege, any more than do the Tſcheremiſſes.

A widower always chuſes to marry his ſiſter-in-law whenever he can. If the parents will not conſent to this, he tries to ſlide into her hand under the table a little loaf without being perceived, pronouncing at the ſame

* Votet vergaſs, outſcha!

time *My ſiſter-in-law ſhall be kept for me.* On ſaying this, he muſt run out of the houſe as faſt as he can; for, if he is caught, he is immediately regaled with a ſhower of blows as hard and as thick as they can be laid on his bones: but, if he has addreſs enough to eſcape them, the fair one belongs to him.

Among the Chriſtian Mordvines the brides likewiſe cover themſelves with a veil during the marriage ceremony. Great care is taken that they do not meet a man in their way to the church, as that is looked upon as a moſt unhappy omen.

The dead are interred in their beſt cloaths. The company eat cakes and drink beer about the grave, and place a portion of each upon it.

At preſent the greateſt part of the Mordvines profeſs the Chriſtian religion, and are much leſs inclined to Paganiſm than the Tſcheremiſſes and the Tſchouwaſches; however, they are ſtill ſomewhat attached to their antient idolatry, which very much reſembles that

that of the Tſcheremiſſes. The Keremets are in no reſpect different. They have, indeed, no longer any pagan prieſts properly ſo called; but every man of decent reputation may ſupply the place of one, and take the name of *Atei*. The Erſanes call the Supreme Being by the name of *Paâs*, or *Pas*; the Mokſchanes call him *Skei*, which alſo ſignifies the ſky. They have a mother of the gods, and a ſon of god, whom they name *Initſchi Pas*. Their *Maſter Pas* is a ſubterranean divinity, not very beneficent. The *Nikolai Pas* is the Saint Nicholas of the Ruſſians, whom they hold in great veneration. The Mordvines attribute to him the proſperity of the Ruſſian empire, for which reaſon they light up little wax candles to his honour in the Ruſſian churches; and in their houſes they hold his image in great reſpect. Beſides this, they have no image or figure of any of their gods. Their adorations, victims, and ſacrifices, as well as their feſtivals in general, and the ends they propoſe by them, are the ſame with the religious ceremonies of the Tſcheremiſſes and the Tſchouwaſches, excepting that the Mordvines

vines make no oblation to the fire, all their offerings being directed to the earth. They dig a ſmall trench, into which they pour the blood of the victims, and then cover it up with earth: pieces of the fleſh are likewiſe buried in the ſame manner. The bones are thrown into the rivers; and the ataïs or ſacrificers keep the ſkins of the victims.

Every ſpring the Mordvines celebrate a feaſt of the keremet, in which they ſacrifice animals. They have a ſort of country wake, at which all the males and females of the village aſſiſt; this the Erſanes call *Valn Osks*; and the Mokſchanes give it the appellation of *Fel Osks*. At this feſtival they ſacrifice a red cow to the god *Pas Atſchouski*, and a black cow to *Maſter Pas*. Every father of a family makes an offering of game at home, and an oblation of different ſorts of cakes and ſtrong liquors; this is done in honour of the ſun, whom they call *Tſchi Pas*, and uſe the ſame ceremonies as the Tſchouvaſches do in their ſacrifices. At every new-moon, they bow towards that planet as ſoon as they perceive it for the firſt time, and beg proſperity during

during the continuance of her influence. In autumn they make a family ſacrifice to one of their gods, named *Tourtſchache Pas*, to obtain from him a favourable winter.

Although theſe people have no knowledge of the religion of the Ruſſians, they ſuppoſe them to have peculiar divinities; and to obtain their favour they ſacrifice game, and make oblations of cakes and liquors every Chriſtmas and Eaſter day. Whenever they hear thunder they exclaim, *Have mercy upon us, O God Pourguini* !* but they make no offering of any kind to this deity. Their prayers are the ſame with thoſe of the people we have ſo often mentioned above. The countenance that the Mordvines put on while they pray, the manner of lying with their faces upon the earth, and ſeveral of their other cuſtoms, ſeem borrowed from the Tartars.

* Paſchangui Pourguini Pas.

THE VOTIAKS.

VOTES is the ancient Sclavonian name of theſe people, whom the Tartars call *Ari*, or, *the people the fartheſt off*. This appellation *Ari* has led ſome authors to derive their origin from the *Arinzes*, who at preſent inhabit the borders of the river Yeniſei. It is very certain that the Arinzes dwelt formerly about the circumference of Mount Oural; and it is aſſerted that they were conſiderably weakened and diminiſhed before they reſolved upon retiring into the heart of Siberia. The Votiacks call themſelves *Oudi*, *Oudmourt*, or *Mourt*, which is the general name for *Man*. This nation chiefly inhabits the province of Viaitk in the government of Kaſan. They name their country *Kam Koſip*, or, the land between the rivers, which are the Kama and the Viaitka; the former in the Votiak tongue is Boudſin Kam, and the other Viaitka Kam.

The

The Votiaks ſtill form a pretty conſiderable nation: reckoning thoſe that inhabit the government of *Orenburg*, they are eſtimated at forty thouſand males. They were formerly diſtinguiſhed by tribes or families, and have preſerved this ancient diviſion, inſomuch that they give their villages the name of theſe tribes: for inſtance, *Soulonnein Balgui* ſignifies the people of the Soulonnes of the family of Balgui; *Kourak Sames*, the village of Kourak of the family of Sames; and ſo of the reſt. Their ancient noble families, as well as the deſcendants of their khans or princes, are ſome of them quite extinct, and the reſt conſiderably obſcured. This nation was one of thoſe who were formerly under the protection of the Tartars; but, ſince it has been ſubjected to Ruſſia, it has preferred a ſecure and quiet life of agriculture to the ambulatory one of herdſmen and ſhepherds, and fixed habitations to their ancient tents.

The Votiaks are commonly of a middling ſtature, and thin. The colour of their hair is various, but for the moſt part reddiſh; and

and they reſemble the Finns in their make more than any nation that derives its origin from them. The Votiaks are honeſt, peaceable, hoſpitable, ſober; but ſuperſtitious, of cold complexions, and extremely ſimple. The women have winking eyes, and ſmall even to uglineſs; they are ſhort of ſtature, timid, very modeſt, and conſequently chaſte, laborious, and complaiſant.

Theſe people ſpeak a language of their own, but derived from the Finniſh tongue, and have even at this day neither writings nor letters. In reckoning their accounts they make uſe of little ſticks, which they call *pos*; a ſort of tally in which they make as many notches as there are units in the number they want to denote. Inſtead of a ſignature they uſe certain marks which they name *hand-marks* *. They do not reckon their time by years, though they give different names to

* Many nations have a way of printing marks on the back of the hand by pricking the ſkin, and rubbing it with black; which marks are never effaced, but remain indelibly in the ſkin for life.

the

the months, in conformity to natural events: thus, the month of March is named *Silpron Talifs*, i. e. the month of the breaking up of the ice: the month of June bears the appellation of *Gouſchan Sira Talifs*, the month of the ſtation of the ſun, or the ſolſtice; and the reſt in like manner. Friday is their ſabbath, or day of reſt, which they call *arnia nounal*. The Votiaks, as well as many other nations of Aſiatic Ruſſia, give Wedneſday the name of the day of blood, in their language *vir nounal*; on which they never undertake any thing of importance.

The Votiaks never compoſe large towns, but live in villages; and are always ready to tranſport their habitations from one place to another that appears preferable. The interior diſpoſition of theſe villages, the houſes, the œconomy of the inhabitants, their moveables, their food and drinks, their taxes and general conſtitution, reſemble exactly thoſe of the nations already deſcribed. To the chiefs of their villages they give the name of *Ellir*, and to their ſtaroſts, or elders, that of *Kartlik*. The Votiaks live in a more retired

retired manner than the above-mentioned nations, and ſuffer among them neither foreign villages nor houſes; they even refuſe admittance to ſpectators of their feaſts and ſolemnities. It is very rare that any litigation or diſpute among theſe people is carried before the tribunal of the province.

They are aſſiduous in rural œconomy, neglecting neither the culture of bees nor the chace, in which latter they uſe indifferently the bow or fire-arms. In their leiſure hours many of them employ themſelves in making all ſorts of turnery, ſuch as cups, ſpoons, ſhuttles, &c.; and others varniſh all kinds of bowls and cups. The women are employed in ſewing, in making linen, coarſe cloths, and felts; they alſo make cloaths, and ornaments of embroidery. Rich folks are not common amongſt the Votiaks; but neither are there any that can be called abſolutely poor. He who poſſeſſes from fifteen to five and twenty deſettines * of land, with twenty or

* A deſettine is a piece of ground of 80 ſajenes in length, and 40 ſajenes in breadth. The ſajene is the Ruſſian fathom, and is equal to 7 feet of Engliſh meaſure.

thirty

thirty horſes, and other cattle in proportion, paſſes for an opulent man of the firſt claſs.

The dreſs of the men is like that of the Ruſſian boors, only that it is commonly made of coarſe white cloth. Their winter caps are of cloth, with a border of a different colour. They tie a knife to their girdle, and a caſe for a hatchet.

The Votiak women wear ſhort ſhifts, a pointed boddice, and ſhoes made of bark. Their ſummer habit is a common upper ſhift, with ſleeves ſomewhat narrow, with the wriſtbands pinked or wrought: the ſhift is faſtened round the waiſt by a girdle, which is placed in ſuch a manner that one end hangs down on each ſide. To this girdle they fix a little bag, called *yantſik*, which is their work-bag, wherein they keep thread, needles, and other implements for ſewing. They cover the head with a kind of dreſs, called *nilſerga kiſel*, of linen, pinked and ſet-off with fringes, which they bring over the head, and ſupport it by means of an elaſtic circle very high; thus ſuſtained in the air at

one end, the other falls half-way down the back. They wear a curl on each ſide near the ears, and commonly tie their hair at the bottom. Their winter dreſs conſiſts of a long gown complete, called *tamaſcha-deran*, with ſlits before, and full ſleeves, without any collar: this gown is generally of ſome gay-coloured cloth. They cover the head with a handkerchief, tied under the chin, over which they place a cap, ornamented at top with a column of birch-bark, the whole covered with ſtuff. Over this column they throw the large linen beforementioned, which they ſometimes let fall down the back, and at others uſe for a veil over their face. Beſide all theſe ornaments, to this ſingular dreſs they add ear-rings, rings, and bracelets of braſs, and ſometimes iron. The girls wear caps cloſe to their heads, which they call *takia*, and which are alſo in uſe among the Tartar girls; the married women are always more gaily dreſſed than their daughters.

The manner of ſalutation among them is to give hands, and ſay, *Dies ban*, i. e. health, or proſperity! The women, inſtead

ſtead of embracing, ſtrike one another with both hands upon the ſhoulder.—The injurious and abuſive terms among the Votiaks are, *Schoï ourdam!* Thou walking carcaſe! *Viſtan ſchaïtan!* Thou ſtupid devil! *Schaïtan med boſtos!* May the devil take thee!

Every village of the Votiaks has a number of baths: theſe the women chuſe for the place of their lying-in. On the birth of a child, the father ſacrifices a white ram to the genius or tutelary angel of the new-born infant; which ſacrifice is called *keldiſſin*, or the ſacrifice of the angel: they feaſt and make merry on the occaſion. The names of men peculiar to this people are, *Iſchmak*, *Danabaï*, *Kamaï*, *Eltemir*, &c. and their feminine appellatives, *Daliſch*, *Bidelet*, *Beke*, *Akſton*, *Iſchanga*; which laſt ſignifies a crow.

They bargain for their wives, and thoſe who retain their paganiſm have as many as they can purchaſe: however, it is not very common for them to take two or more at a time. The negociation of a marriage is

called *yeraſchou*, and the price that is paid for the wife *yerdoun*, which is, for the moſt part, between five and fifteen rubles; and the dowry of the bride is always in proportion to the ſum ſhe coſts her huſband. Intereſt is the only thing that determines them to marry, and then decides their choice; yet they never marry their ſons under ten years of age, nor their daughters till they are fifteen.

On bringing the *yerdoun* to his father-in-law, the young man takes back his bride, who is delivered to him covered with a veil. On his return home, he finds gueſts aſſembled in his father's houſe, to whom the bride is preſented, after having been previouſly taken aſide into another room, and cloathed in the dreſs of a married woman, who, whilſt the *tor-kart*, or prieſt, makes the oblation of a cup of beer to the gods, ſits in the door-way upon a piece of cloth, laid there for that purpoſe: the object of the offering is to procure bread, riches, and children, to the new-married couple, who drink of the beer bleſſed by the prieſt, which act may be called the

facer-

ſacerdotal benediction of the nuptials. This done, one of the bride-maids preſents beer or mead to all the gueſts, and the bride kneels down before every one of them till he has drunk off his goblet: then they eat and drink as much as they are able, and dance till the young people are put to bed.

Some weeks after the wedding, the bride's father comes to examine into the houſe-keeping, and brings the remainder of the dowry; or, inſtead of it, ſome pieces of houſhold ſtuff, and takes back his daughter, whom he keeps from her huſband two or three months, and ſometimes even a whole year. During all this time ſhe dreſſes like a virgin, and is employed at work ſometimes for her parents, and at others for herſelf. At the end of the determined ſpace, the huſband comes to demand his wife, who ſhews as much repugnance at following him as ſhe did on the day of her marriage; the ſame crying at taking leave of her parents, and the ſame reluctance at going to bed: however, ſhe ſoon ſuffers herſelf to be perſuaded, and eaſily admits of conſolation. The

friends of the family are again regaled, and make even greater merriment than they did on the day of the marriage. The wedding of a widow is conducted with much leſs ceremony.

Among the Tſcheremiſſes, and indeed amongſt all the people who thus buy their wives, it often happens that a lover who is poor, or has been refuſed for any other cauſe, carries off his miſtreſs by force; but the Votiaks put this expedient into practice moſt frequently of any of them. The manner in which this gallant expedition is conducted is as follows: the young hero comes by night, accompanied with ſeveral other determined champions, to ſurpriſe the girl in bed, whom they put upon a horſe, and then all ride off as faſt as they can gallop. If it happens that the rape is immediately diſcovered, and the raviſher taken, he may expect to loſe his ſweetheart, and to receive a hearty drubbing to boot. It is not uncommon for a young Votiak to carry off from the fields a young woman whom he never knew before. No ſooner is he arrived

rived at a place of ſafety than he haſtens to conſummation, in the preſence of ſeveral witneſſes, at once to ſecure the poſſeſſion of his lady, and to obtain a wife at leſs expence; for the parents, notwithſtanding this accident, will not let him have her for nothing. They generally endeavour to diſcover the place whither their daughter is carried, and accommodate matters as well as they can with their obtruded ſon-in-law: but nothing of this kind ever hinders the ordinary feſtivities of the nuptials. They dance to the ſound of the pipe, called *bys*, of the Ruſſian *balaleika* *, of the *gouſla* †, which they name *kreſs*, and of another inſtrument which they call *oumkreſs*.

The Votiaks, before they bury their dead, waſh the body, and cloath it in complete apparel. As they always carry a knife faſtened to their girdle, ſo they give one to the deceaſed, taking care however to break off the point. They lay a cake upon his breaſt,

* A ſort of guitar, with only two ſtrings, very common in Ruſſia.

† A ſort of harp.

and fix a lighted torch by his ſide. At the interment they throw ſome copeeks into the grave, and pronounce theſe words: *O Earth, make thou room for him*!*—The body is laid in a ſort of coffin, with ſome ſkillets, hatchets, laſts for making mat-ſhoes upon, and other uſeful implements. The name of the grave in their language is *you*, and as ſoon as it is filled up with earth they ſtick ſome lighted torches upon it; then throwing three eggs, boiled hard and cut into little pieces, upon it, they ſay, *There, keep that for thyſelf* †*!*—On coming from the burial, the friends walk over a fire made before the houſe of the deceaſed, rub their hands in aſhes, bathe, and change their cloaths, and then make merry. Theſe ceremonies are always the ſame to people of every condition, age, or ſex.

On the ſecond day after the interment, they celebrate the firſt commemorative feſtival, called *Pomiouka*. At this feaſt, inſtituted in honour of the dead, his friends aſſemble in his houſe, and partake of cakes and beer;

* *Yougt inti ſot ſoui!*

† *Tior afet medou ſos!*

a portion of which they carry out into the yard, and repeat, as before, *Take that, it is for thee!* The words are addreſſed to the deceaſed, but the dogs take care of the proviſion. On the ſeventh day they ſacrifice a ſheep; and on the fortieth a horned beaſt, or a horſe: all the victims are eaten in memory of their departed friend, to whom they ſend his ſhare. On the Thurſday in Paſſion-week, they celebrate a general commemorative feſtival; at which they aſſemble every one at the tomb of his relation, light up torches, eat cakes and the fleſh of ſome victim, of which each man leaves a portion on the grave of his family.

It will be eaſily imagined, that, amongſt ſuch a people, one muſt find at leaſt as much ſuperſtition as among the nations of Europe. Superſtition is ſtill very general. Some of the notions of the Votiaks are, that Wedneſday and Friday are unlucky for every undertaking; that the flight of a black-bird or a crow acroſs their path, a cuckow perched upon the top of the houſe, the meeting of a hedge-hog in motion, are ſo many preſages of

of death, or at leaſt of a dangerous ſickneſs. He who dares to kill a ſwallow, a lapwing, a pigeon, or a wagtail, expoſes himſelf to all ſorts of misfortunes in his flock. They even build neſts for the ſwallows. They imagine that a bear which has been wounded in the chace knows his enemy, and ſeeks and purſues him all his life. They take great care not to call a bear by his name, but *Maka*, i. e. the old man. If a tree is ſtruck by lightning, it was to deſtroy a devil who had taken his abode there. Noon is a dangerous time with them, from the firſt appearance of roſes to the end of Auguſt. At every eclipſe of the ſun or moon, they pretend that it is an *oubir*, or metamorphoſis, to which theſe orbs are ſubject. They attribute the cauſe of bad harveſts to the chriſtian Votiaks, becauſe they make no offering to the gods; one oblation, in their eſtimamation, being a ſurer way of dealing with the divinities than all the prayers in the world. Whoever would be ſure of croſſing the water in ſafety, whether on foot or otherwiſe, muſt firſt throw a handful of graſs into

into it, and ſay, *Do not hold me* *. They have an aſtoniſhing number of ſimilar ſuperſtitious opinions, too tedious to relate.

Their pagan ritual reſembles that of the Tſcheremiſſes, the Tſchouwaſches, and the Mordvines; but the Votiaks are more zealous in the worſhip they pay their idols. Their places deſtined to ſacrifice are called likewiſe *keremets*, but ſometimes *louds*, are always ſituated upon hills, and, if poſſible, in a foreſt of firs. Over each of theſe *keremets* their *Saltan Jes*, or, Saltan the Beneficent, preſides as tutelary genius. They have two ſorts of prieſts, the one named *Touna* or *Tona*, who prefer to the gods the matters that relate to ſociety; and the others called *Loudou tiaiſs*, or prieſts of the *keremet*, who perform the functions of ſacrificers. Their Vedin or Vedoun are magicians, who, according to their opinion, hold correſpondence with evil ſpirits, and have even the power of metamorphoſing men and animals. They call him *Oubir* who has been meta-

* *Ero koul monaz.*

morphoſed

morphoſed by a magician; and imagine that, after he has undergone this ideal change, he muſt for ever be a vagabond and a wanderer.

Inmar is the name they give to the Supreme God, whom they ſometimes alſo call *Inma* and *Ilmar*, and place his reſidence in the ſun.

To *Inmar* they give a mother, under the names of *Moukalzin*, *Mouzien Kalzin*, and *Mouma Kalzin:* ſhe is the goddeſs to whom they attribute the diſtribution of fortune, as well as the ſource of the fertility of the earth and of mankind. The Votiaks have another goddeſs, named *Schoundy Moumi*, who is the mother of the ſun, and the tutelary divinity of children.

Amongſt the maleficent deities, *Schaïtan* or *Satan* is the chief. He lives in the waters; and, for that reaſon, they call him alſo *Vou Mourt*, or *Watery Man*. They have a god under the appellation of *Palas Mourt*, or *Alida:* the former name ſignifies *half-man*; the

the other expreſſes the idea of a ſatyr, or dæmon of the foreſts. This god dwells in the woods; has but one leg, only one eye, which is very large, and a monſtrous nipple to his breaſt, with which he ſtifles men, by thruſting it into their mouths. The *Albaſte* of the Votiaks is much the ſame thing as the Jack-à-lantern of our country people: he plays his tricks, and holds his wanton revels in deſerted houſes, uninhabited villages, and in the bathing rooms; for which reaſon the Votiaks burn all the houſes and villages they abandon, that they may not become a retreat for theſe wicked phantoms.

They imagine a two-fold exiſtence after death. The firſt is *dounja yougguit*, or the reſplendent life; the inheritance of ſuch as have done good on earth, wherein they enjoy all the kinds of happineſs that a Votiak is capable of conceiving in this world. The other, *kouratzin inli*, or the abode of bitterneſs, contains a vaſt number of cauldrons of pitch, in which the wicked are kept boiling for ever.

The

The victims and offerings wherewith they honour their gods are horſes, horned cattle, ſheep, goats, geeſe, ducks, and wood-peckers, together with mead, beer, honey, and various kinds of cakes: theſe oblations are ſometimes offered in the *keremet*, and ſometimes at home.

Their ſolemn feaſt, the *Keremet nounal*, is celebrated after the harveſt. All ſorts of animals are the victims of this day; but a horſe is never omitted. The *tona*, or ſacrificer *, places the victims and oblations before a fire on the ſouth ſide of the *keremet*, pronouncing theſe words: *O Inmar! O Saltan Dies!* † *we ſacrifice a horſe intire, a white ram, &c. in thankſulneſs for that plenteous harveſt ye have been pleaſed to give us: O preſerve us, and deliver us from every kind of ſickneſs, beſtow upon us wealth, bleſs the ſovereign, give us health*, &c. After this invocation they begin the ſacrifice by dreſſing the

* Or, in default of a regular one, the man choſen to do his office, who is called *outiſs*.

† Their principal gods. But the prieſt always invokes a number of others with them.

fleſh;

fleſh; a portion of which they lay upon the table, which ſerves inſtead of an altar; and the blood, which they gather into the ſtomachs of the victims, they burn in the fire. The oblations which are laid on the table are called *vilam mitſcham*, the great or ſupreme ſacrifice. The *tona* offers them a ſecond time to *Inmar*, or to the ſun; repeats the ſame prayer as before, and then diſtributes the fleſh to the people. They gather up the bones into a heap juſt without the *keremet*: the ſkins belong to the *tona*, and the remains of the fleſh are divided, and carried home by the votaries, to be eaten with their wives and children. The cakes, the honey, and the liquors, are diſpoſed of in the ſame manner. It ſhould have been mentioned that the *tona* throws a part of all the offerings into the fire, ſaying, *O fire, carry this, and lay it before the god Inmar, before the goddeſs Moukalzin*, &c. On this occaſion every man ſacrifices the vows he has made to the gods. As they retire from the ſacrifice, each perſon proſtrates himſelf reverently towards the *keremet*, and ſays,

Keep

Keep thyſelf well, be always propitious, and preſerve us!* All their feaſts of the *keremet* are obſerved with the ſame ceremonies.

Another of their ſolemn feſtivals is, *the feaſt Aketſchka in the ſummer-houſe* †. The place where this is ſolemnized is called *boudſchin koala*; an inſulated room, ſet apart for devotion, without either ſtove or benches, and may be called the village chapel, built either in the village or the wood adjoining to it. The paſſion-week of the Chriſtians is the ſeaſon of this Votiak feſtival. Both ſexes aſſiſt at it, having prepared themſelves the evening before by bathing, and other purifications. Every perſon brings the things proper for ſacrifice to the *tona* or *outiſs*, who receives them at the door of the hut facing the ſouth. As ſoon as the fleſh of the victims is dreſſed, the prieſt places a part of all the offerings, whether eatables or liquors, on a table prepared for that purpoſe, over-againſt the door on the north ſide of the

* *Taou dies ken vodſ noule miſs.*

† *Nounal Aketſchka boudſchin koala.*

room.

room. Over the table he ſuſpends a board, on which he ſpreads a kind of graſs *, with ſmall twigs of the fir, a tree conſecrated to the gods by the Votiaks. This board ſo covered is the altar whereon the pontif places a diſh containing pieces of the offerings; and the whole together is now become *vilam mitſcham*, the grand ſacrifice. The board is called *moudor*, or *modor*; and it is held in ſuch profound veneration, that no one dare approach to touch it, even when it is not actually employed in any religious ceremony. All theſe preparations being made, the ſacrificer places himſelf oppoſite the door, preſents the grand ſacrifice to the pious aſſembly, and repeats theſe words: *O god Voſchoud* †! *we bring before thee the grand ſacrifice of this feſtival Aketſchka: give us health, and children, and cattle, and happineſs, and honey, and bread, &c. deſtroy the carnivorous animals, and beaſts of prey, O god Voſchoud!* At the end of each petition all the people ſay, *Amin!*—If the offering be

* *Aira aquatica.*

† It is to him that this ſacrifice is always addreſſed.

a vow to the god, then the *tona* ſays, *O Voſchoud, I promiſed thee a ram* * *in my diſtreſs; thou didſt help me, and behold I now offer him to thee this day; grant me thy aſſiſtance for the reſt of my life.* After theſe ceremonies, every one eats his ſhare of the grand ſacrifice with much devotion in the hut; what remains they carry home, and make themſelves merry with it. They have ſeveral domeſtic feſtivals, which they call *moudor*; but the ceremonies are always alike. On Eaſter day every father of a family repeats the ſacrifice, as above deſcribed, in his ſummer-room, performing himſelf the functions of the *tona*.

The *Toulis-nounal*, called alſo *Gouſchanzouon*, i. e. the feaſt of the ſummer moudor, is remarkable on account of the peculiarity of its victims; amongſt which there muſt always, of neceſſity, be ſome woodpeckers with variegated plumage. Every village celebrates this ſolemnity diſtinctly in the boudſchin-koala, or chamber appropriated to particular ſacrifices. The *tona*, or the *outiſs*,

* Or whatever elſe it may be.

per-

performs the functions of it immediately after the hay-harveſt with the ſame ceremonies as thoſe already deſcribed, except the victims, among whom muſt be ſpeckled woodpeckers *, which they catch in a ſnare, and make the grand ſacrifice with them, placing them on the moudor, and never eat any part of them, but throw them whole into the fire. The prayer they make on this occaſion is as follows: *O Inmar! we make thee an offering of a lamb, three woodpeckers, and ſome ducks: we preſent to thee our humble oblations of honey, cakes, mead, &c. Grant us thy benediction; give us warm and fruitful rains, corn, cattle, honey, children, a proſperous chace; make us good men, make us pious, and grant us thy benediction!* At the end, the people anſwer *Amin!* This feaſt is ſolemnized chiefly that they may have a proſperous year in bees.

The Votiaks likewiſe obſerve a rural feſtival to obtain a good crop of corn †; another for a good ſowing-time ‡; and ſeveral more. All theſe are celebrated with their families, in the

* Called Koutſchka.

† The Youvele-voſaiſkon.

‡ Guerſchied-zouon.

open fields, after the manner of the Tſchouwaſches; and conſiſt of offerings, prayers, and various kinds of rejoicings.

Whenever any epidemical or other dangerous ſickneſs prevails amongſt them, they ſacrifice a black ſheep to Inmar, that he may prevent the devil from doing them harm. The ceremonies of this ſacrifice are performed on the bank of ſome river, and are conducted as above deſcribed, excepting in this one circumſtance; that, whilſt the fleſh of the victim is making ready, every father of a family goes with a ſtick in his hand into all the rooms of his houſe, and, beating about him, at every ſtroke ſays, *Get out of my houſe!* This done, they fire off a fowling-piece, or ſhoot an arrow at a dog or cat of the village; which, when killed, they drag with a cord to the place of ſacrifice, always going down the ſtream to it: then, leaving the animal with the cord faſtened to it, every one throws his ſtick into the river, and proceeds to the ſacrifice, to which they give the name of *orvas*.

The

The prieſts frequently order the ſick to carry a ſacrifice to the water, becauſe they attribute the cauſe of many diſeaſes to *vou-vaiſchai*, or the wrath of the water. This ſacrifice, which is either a goat or a cock, ſeems to be made to the devil, or at leaſt their *vou-mourt*, or water-man. The ceremonies are the ſame as before. Some pieces of the victim are thrown into the water, and ſome others into the fire, accompanied with this invocation, *I ſacrifice a cock to thee, O thou enraged water; reſtore me my health again!* To the fire they ſay, *O fire, carry this to the river!* If this ſacrifice does not heal the ſick man, he quits his houſe.

On going into a new-built houſe, the maſter of it ſacrifices a black ram to Inmar; or, if he be poor, he makes an offering of a pan of thick porridge.

In general the Votiaks are very zealous in their religious obſervances; are very deſirous to obtain the approbation of the gods, and uſe every means to deſerve it:

in a word, they are very devout and very pious idolaters. Such as profeſs Chriſtianity live apart from the reſt, and are thereby leſs conſtrained by the ſuperſtitious practices of their forefathers, eſpecially as this nation is not intermixt with any other. They mingle chriſtianity and idolatry together in all their ceremonies, wherever there is the leaſt analogy between them. Notwithſtanding their tenacious adherence to paganiſm, in 1774 there were reckoned twenty-ſeven thouſand two hundred and twenty-eight males, and twenty-ſeven thouſand one hundred and ſixty-nine females, who had been baptized in the government of Kaſan alone.

THE

THE TERPTYAIREIS.

THE name of this people is a Tartarian word; for *Terptyair*, in their language, ſignifies a pauper, one ſo poor that he cannot pay any tribute or tax. This appellation agrees perfectly well with the founders of this troop of fugitives, which was formed about the middle of the XVIth century, on the deſtruction of the Tartarian kingdom of Kaſan by the conqueſts of the Great Duke Ivan Waſſillievitch. On this occaſion, parties from the Tſcheremiſſes the Tſchouwaſches and the Votiaks formed this new people. Several Tartar troops likewiſe joined them, eſpecially from the provinces lying round Mount Oural which compoſe Baſchkiria, making part of the province of Oufa-Orenburg. This confluence of fugitives united, and increaſed with great rapidity: and, although there was ſuch a difference among them with reſpect to languages, manners, and, in many particulars, even religion, yet they have ſo intermixed,

that, excepting the Tartars, it is often very difficult to trace out the original nation of either. This people ſupplies us with a freſh proof, that the formation of a new nation may be often the conſequence of great revolutions in a ſtate.

It is true the flight of the Terptyaireis into the mountains, and their junction with the nation of the Baſchkirs, was the moſt certain means of avoiding the uſual taxes; but that they conſidered only as a ſecondary advantage. They were afraid of being obliged to adopt the religion of the Ruſſians, who, as they reaſonably imagined, would ſpread the tenets of their faith in proportion to their conqueſts, and enforce their doctrines with the ſword: and, though their fears were groundleſs, at leaſt at the time of their flight, yet had they made ſo deep an impreſſion, that this mongrel brood was found to be more attached to the ſuperſtition of their anceſtors than the reſt of their brethren, when the Ruſſian clergy began to make their converſion.

The

The habitations of this people are villages conſtructed after the manner of the nations from whom they derive their origin: their houſes, the diſpoſition of their villages, and their whole œconomy, are a compoſition of Ruſſian and Tartarian manners; and they are intermixt or diſtinct according to their reſpective origin. Each of theſe branches has its particular language, but all are much mixed with thoſe of their neighbours; and the ſame may be ſaid of their feſtivals and religious rites. The Tſcheremiſſes, for example, who are eſtabliſhed in theſe parts, have adopted the *moudor* of the Votiaks, which they hang up in their ſummer rooms and call *koudo-vaſch*; they cover it with little ſprigs of fir, and have the ſame veneration for this ſort of idol as the Votiaks, whilſt the other nations on their borders have nothing like it. Their dreſs, ſtill more than their languages and religions, are compoſed from thoſe of different nations, becauſe there are ſome who ſcruple not to intermix with them by intermarrying.

Theſe

Theſe little ſocieties enjoy almoſt all the poſſible advantages of a country life: ſuch of them as are not ſlothful, or negligent, or meet with no accidents, are for the moſt part in comfortable circumſtances. The provinces they inhabit are very fertile. The foreſts with which Mount Oural is covered, and the hills with which this country abounds, afford great advantages for hunting, for breeding of cattle, and the care of bees. They cultivate the earth after the Ruſſian manner, and tend their cattle and bees like the Baſchkirs; thus following the beſt method in both purſuits. On their firſt ſettlement they were obliged to pay a tribute to the Baſchkirs for the ſoil which they occupy: but the latter having revolted about the beginning of the preſent century, the Terptyaireis were freed from that impoſition, and have ever ſince enjoyed the territory in their own right. They pay much leſs to the crown than the Ruſſian boors, their poll tax being only eighty copecks per head, and none but the men

are

are taxed. They are obliged, indeed, to furniſh carriage for forty-three poods * of ſalt per man (or, in general, about eight hundred thouſand poods) from Ilek in the neighbourhood of Orenburg to the magazines on the river Belaya: but for this kind of impoſt they are paid a price, for which any other peaſant, not having more urgent buſineſs, would be glad to do it. Even the four hundred miners, which they are obliged to ſend every year to the works at Orenburg, receive fixed wages, according to the agreement made between them and government; and, in conſideration of all this, they are freed from the charge of furniſhing recruits for the armies of the crown. Theſe great advantages and immunities granted to this fugitive race may appear unjuſt in reſpect of the burdens laid on the other ſubjects of the empire; but it is probable that the Terptyaireis only enjoy it in virtue of their connexion with the Baſchkirs, a people extremely jealous of their liberty, and always ready to oppoſe and reject the ſlighteſt innovation. Their popu-

* A pood is 40 pounds Ruſſian, or 36 Engliſh.

louſneſs

louſneſs is proportionable to the advantages they enjoy. At every numbering they have been found to have multiplied conſiderably; and, at the laſt, which was made in the year 1762, they were reckoned at thirty-three thouſand ſix hundred and fifty-ſix that paid tribute in the province of Oufa, in the Oural of the province of Iſet, and in the diſtrict of Bouguelminſk.

THE

THE VOGOULS.

THESE people are ſometimes called Vagouls and Vogoulitzes; but the appellation they give themſelves is *Manſi*. They are of Finniſh extraction as well as their language, but this latter has ſo many peculiarities of its own, and comprehends ſuch a number of different dialects, that it has often, with good reaſon, been taken for a diſtinct language. The Vogouls have eſtabliſhed their habitations in the foreſts on the northern ſide of Mount Oural, extending themſelves to the weſtward, and ſtill farther on the plains to the eaſtward of this chain of mountains. The diſpoſition of their abode is ſuch, that the houſes are continued along the borders of a number of little rivers which fall into the Kama and Irtiſch, on the borders of Solikamſk and Verghotouria, not far from the rivers Kolva, Viſchoura, and Tawda. Here they have dwelt for time immemorial, and are poſſeſſed of

of traditions which have a great conformity with hiſtory. Some authors pretend that they are the brethren of the ancient Ougrians, or of the preſent Hungarians, and found their conjecture on the ſituation of the Vogoul territory, and the ſtriking reſemblance there is between the languages of the two nations. This people was ſubjected to the dominion of Ruſſia at the ſame time with Siberia.

The Vogouls are hardly of a middling ſtature, have generally black hair, and for the moſt part a ſcanty beard. They have ſome traits of the Kalmouks in the ſtyle of their phyſiognomy. They are of a gay diſpoſition, teachable, honeſt, laborious, and acute; but ſlovenly and fickle, inclined to be diſorderly and paſſionate to exceſs. Their women are robuſt, civil, laborious, and generally ſpeaking well made.

They have neither letters nor writing any more than their kindred nations: they do not reckon their time by years, though they mark the months, and name them after the

various revolutions of nature which they obſerve in their foreſts. They diſtinguiſh themſelves into tribes or races; and commonly a Vogoul village is only compoſed of one family, whoſe chief or elder performs the functions of ſtaroſte or mayor of the village.

Their manner of life is ſomewhat between the wandering and the ſtationary. Such of the Vogouls as inhabit towards the ſouth have winter villages which are fixed to the ſpot, in the conſtruction and interior arrangement of which they imitate the Tſchouwaſches; on the approach of the winter ſeaſon they commonly chuſe the banks of ſome river for their ſettlement. In the country about Verghotouria and Solikamſk, the *yourts* or winter huts of the Vogouls are ſquare, with a chimney, a broad bench for ſleeping on, and a flat roof wherein they make an opening to ſerve inſtead of a window. The doors of theſe huts are uſually towards the eaſt or north, and before them is a little veſtibule for holding their tools and houſhold utenſils.

The

The moſt northern Vogouls, who inhabit the borders of the Viſchoura, the Kolva, and other rivers, have even in winter yourts made only of upright poles covered with the branches and the bark of trees. In ſummer they abandon them and take to others which they call *balagani*, ſhaped like a cone, and covered with the bark of the birch-trees: theſe they tranſport from place to place in the foreſts every time they chuſe to change their ſituation in the ſummer months. However they are not very ambulatory, and it often happens that they do not remove from their ſtation during the whole ſummer. Their furniture is even more mean and fewer in number than thoſe of the Tſchouwaſches. The cradles they uſe are nothing more than boxes made of birch bark, in which they tie their children, and thus ſuſpend them in ſome certain place, or remove them about as occaſion requires. Their ſnow-ſhoes are ſometimes five feet in length, which they cover with the ſkin taken from the foot of the elk; and, for the purpoſe of joining the pieces together, they make a ſort of glue from the horns and blood of the ſame animal.

Some

Some of them have canoes, in which they go to fiſh, made of bark, the pieces of which they ſew together with a ſort of catgut made of the guts of the elk, and then pay over the joints with the reſin they extract from the fir.

The Vogouls have neither cultivated fields nor gardens; their flocks and herds are very ſmall; they have ſome cows, a few ſheep and hogs, and ſcarcely any horſes. Thoſe that dwell in the upper parts of the Viſchoura and the Kolva keep no other animals than the reindeer, which they employ in the ſame manner and for like purpoſes with the Samoiedes. Agriculture could be of but ſmall advantage in the cold foreſts which they inhabit, therefore the chace is their principal occupation, in which they diſcover as much eagerneſs as addreſs, uſing indiſcriminately fire arms, the bow, and the ſpear; they are ſkilful in contriving traps, ſnares, and gins, and all the lures of game. Many villages or families of the Vogoul incloſe their hunting grounds, which often extend for ten or twelve verſts, and ſometimes more: the fence is made by a

little hedge of ſmall trees and pointed ſticks, in which they leave ſeveral apertures, behind which they ſet their traps, and place ſpring bows and ſpring guns that kill the game as ſoon as the bait is touched. The men being almoſt always employed in hunting, the care of domeſtic affairs is the buſineſs of the women; but in this they are much inferior to the neighbouring nations although of the ſame origin, and neither know how to dye nor make their garments ſo well.

The heathen Vogouls live on what the chace affords them, which is chiefly large game; they eat alſo beaſts of prey, and all ſorts of fiſh and fowl, together with the different kinds of wild fruits. In caſe of need, they are ſatisfied with a diſh made by boiling broken bones, whoſe oil and marrow afford them a ſort of ſoup. They procure bread, oatmeal, and flour, from the Ruſſians by bartering furs for them; but they are not always able to ſupply their table with theſe three kinds of proviſion. The food of the baptized Vogouls is ſomewhat different from that

that of their heathen brethren, but not materially. Salt is very little uſed amongſt them.

Their huts are at a conſiderable diſtance from each other, for the greater conveniency of hunting. In general theſe people are not at all numerous; for which reaſon their hunting grounds are always in good condition, and well ſupplied with game; for every one has his ſeparate ground, and they never aſſociate in any common undertaking: notwithſtanding which, from their bad œconomy, the great number of their feſtivals, and their inclination to ſtrong liquors, they are always ſo poor, that many of them can ſcarcely find means to pay the ſmall tax impoſed on them, and of which they may be quit on furniſhing a few ſkins of elks and other furs.

The men, when they chuſe to appear decently, cloath themſelves exactly after the manner of the Ruſſian boors; but commonly they wear only miſerable rags of ſtuff and ſkins. The women wear ſhoes made of the

bark of trees, trouſers, and particoloured ſhifts, which they faſten round them with a belt. The girls go bare-headed, and tie their hair in ſeveral treſſes. Married women wear a broad ribbon round their head covered with little kopeek pieces and glaſs beads, throwing a piece of worked linen over their head, which covers the hair entirely, and falls down the back in the manner of the Tartar women. In winter they wrap themſelves up in ſkins like the men. The very beſt cloaths of the Vogouls, both of men and women, are ſcarcely ſo well made, ſo neat, or of ſuch good ſtuff, as thoſe that the Tſchouwaſches wear every day. Both women and girls wear rings and ear-rings.

The Vogouls, Chriſtians as well as Pagans, buy their wives, and the latter have often two at a time. The *kalym*, or price of the bride, is uſually from ten to twenty rubles, and the greateſt twenty-five, a ſum which marks in no inconſiderable manner the poverty of the nation. A tolerably handſome miſtreſs may ſometimes be had at the reaſonable rate of five rubles; and thoſe who do not

not care to part with this ſum, or are not able to raiſe it, endeavour to ſteal her away. It is not cuſtomary with the Vogouls to give portions with their daughters; and the marriages are generally celebrated without any ceremonies. The young man pays the kalym, takes the girl to his hut, and goes to bed with her: the next day ſhe is his wife. Sometimes indeed, though rarely, they regale their friends on the occaſion, and then they dance to the ſound of a ſort of guitar with ſix ſtrings, called in their language *ſchongourt*. The muſic of the Vogouls is harmonious, but ſimple, and in the Tartarian taſte. Their dances are very pretty: the men and women, two by two, make little ſteps to the muſic, every couple forming ſmall circles, and, holding a handkerchief between them, uſe impaſſioned geſtures and other expreſſive movements. A lying-in woman is held to be impure during the ſpace of ſix weeks, all which time ſhe remains intirely alone. The firſt-comer gives a name to the new-born child, without any other ceremony.

Although theſe people live continually in foreſts and marſhy places, they are ſeldom troubled with the ſcurvy or other diſorders; conſequently they have no need of thoſe empirical remedies, thoſe drugs and ſimples, which other nations require: yet it muſt be obſerved, that, notwithſtanding they are ſo little liable to diſeaſes, there are very few among them that arrive at a moderately advanced age.

Their burial places, which they call *kalaſſa*, are in the woods. They dreſs the deceaſed, put him between four boards, and bury him with the head to the north. The tomb is called *vanka*, and in it they lay a bow, arrows, and other implements; but they celebrate no commemorative feſtival, nor have any ſepulchral repaſt at the interment of their dead.

Numbers of the Vogouls have already embraced the Chriſtian faith; yet ſtill there are a great many who remain attached to paganiſm, and chiefly thoſe that inhabit the higher

higher bank of the rivers Viſchoura and Kolva: and to theſe heathen Vogouls the Ruſſians give the appellation of Manſi. Their prieſts are called *ſatkataba*. They are leſs zealous in their religion than the other Pagans, becauſe they have confuſed and very obſcure ideas of it; and the reaſon of this may be that they have but a ſmall number of prieſts among them, and their habitations are ſo diſperſed. The elder of the village performs the office of prieſt in his family or in his village, where there is no ſatkataba. Formerly they had certain caverns made in the banks of rivers, and different hills in the foreſts, conſecrated to the worſhip of their idols: they ſtill know the ſpots, which are very diſcernable by the quantity of bones piled up about them. They preſerve a religious reſpect for theſe places, to which the Ruſſians give the name of the devil, who is called Schaïtan in the Vogoul tongue; whence it is, that many ſmall rivers, as well as ſeveral pieces of ground along the banks of the large ones, bear the name of Schaïtan, or Schaïtanka,

eſpecially on the borders of the Tſchouſſovaya and the other rivers of the Oural. At preſent the Vogouls of Permia perform their ſacrifices in keremets, called *torom ſatka-doug*, and ſubſtituted in place of their ſacred caves. Theſe places are found in woods, and in every reſpect reſemble thoſe wherein the Tſcheremiſſes perform their devotions; however, contrary to the common cuſtom, ſeveral of them are not ſurrounded with trees. In theſe keremets they erect the trunk of a tree, or place a poſt in form of a pillar near the table on which they perform their ſacrifices.

They have idols to which they pay a certain worſhip; but neither the Chriſtian nor Pagan Vogouls ſettled among the Ruſſians have any conformity with them in this. Theſe idols are either ſtones of a ſingular ſhape, or puppets ſomewhat reſembling human figures, cut out in wood, or caſt in metal. Thoſe who live by the ſide of the Loſva, a river which runs into the Tauda and Irtiſch, pay religious worſhip to a rock, which, as they pretend, is in the ſhape of a rein-deer.

One

One of theſe little idols of metal, with a ſpear in its hand, has been found in a foreſt of this canton. Among other ceremonies, they place a dreſſed puppet on the table of oblations whenever they make a ſacrifice in the keremet; and, as ſoon as the ſacrifice is over, they carry the idol into ſome foreſt, where they keep it always concealed.

Torom is a divinity under whoſe ſymbol they convey the idea of a univerſal god, the merciful ſovereign of the world. They imagine divers inferior deities in ſubordination to him, of whom they form different conceptions, and characteriſe them under various appellatives. The ſun, as they conceive, is the abode of their Torom; but that orb itſelf is with them an eſſential divinity, as well as the moon, the clouds, and the principal phænomena of nature. The devil, whom they call Koul, is in their eſtimation of very little conſequence; they look upon him as a very contemptible being, and ſcarcely think at all about him.

The

The principal feſtival of the Vogouls is named Yelbola, and held the day on which they commence the year. This is at Eaſter, and the feaſt is ſaid to be *that at which God deſcends upon the earth*; by which deſignation it is as often expreſſed as well as by the name of Yelbola. Under the idea of God's deſcent upon earth they mean the return of ſpring. This feſtival is for the moſt part conſecrated to Torom, and to the ſun. Ankobo is another of their general feaſts of the keremet, celebrated on the ſecond new moon after Yelbola. Fewer victims are ſlain at Ankobo, and not ſo many offerings made as at Yelbola. Taïn is the name by which they call the ſacrifice; and the animals proper for it are the horſe, horned cattle, large game, the ſheep and the goat; of fowls, the ſwan, the gooſe, the duck, the heath-cock, the moor-cock, and the wood-hen; the other oblations are, cakes, honey, beer, mead, and brandy. Beſides theſe, they have alſo ſacrifices for the ſick, and Ore Torom, or devotions by which they pay their vows. The ceremonies of all theſe religious acts are the ſame. With reſpect

reſpect to vows, they are commonly fulfilled at the time of the celebration of their principal feſtivals; and as for the ſacrifice for the ſick, every one performs it at home.

The ceremonies uſed at the ſacrifices of this nation are as follow: The people aſſemble about the keremet, the victims are killed, and the fleſh of them is dreſſed; when all is ready, the ſacrificer, or he that ſupplies his office, puts the head, the heart, the lungs, and the liver of the victims into a veſſel, which he places on the table that ſerves for an altar; into which he likewiſe puts the cakes and the different liquors. He then takes the brains of the animals, and, mixing ſuet with them to make them burn, he ſpreads them on a little board which he lays on the poſt or pillar of the keremet, and then ſets fire to it. Whilſt the brains are burning (a ceremony to which they give the name of *tire*) the prieſt makes a ſhort but energetic prayer, during the repetition of which the people make ſeveral proſtrations to the ground, and often pronounce the word *Amin!* After the prayer, the ſacrificer diſtributes

diſtributes the fleſh and the other offerings to the aſſembly, who eat it with much devotion. If a horſe has been ſacrificed, the ſkin and the ſkull are hung upon a tree near the keremet; no particular ceremony attends the ſkin of the other victims, but they are uſed for ordinary purpoſes; the bones are put into a pit and covered with earth. As the ſacrifices of this nation are made ſeparately, one father of a family bringing his offerings after another, they take up a great deal of time. When all is finiſhed they return home, and with their families eat the remains of the victims, and rejoice and divert themſelves over the liquors.

THE

THE OSTIAKS.

BEFORE the Ruſſians had made themſelves maſters of Siberia, this country was under the dominion of the Tartars; who, to ſhew the contempt in which they held theſe people, gave them the name of *Ouſchtaik*, which ſignifies a rude and ſavage people. The Ruſſians have ſince corrupted this denomination by pronouncing it *Oſtiak*, and ſometimes *Aſtaik*. At preſent this appellation is given to three ſocieties, who differ from one another both as to their origin and their languages. The Oſtiaks who dwell along the borders of the river Yeniſei evidently diſcover ſtrong affinity with the Arines, the Kotoves, and the other little colonies ſcattered about Kraſnoyarſh, who themſelves appear to be of the Samoyede race: it is therefore highly probable that the Oſtiaks of the Yeniſei are of Samoyede origin. The Oſtiaks who inhabit the environs of the river Oby, in the upper part of Siberia, from the mouth of the Tom to the Narim, as well as thoſe that

that are upon the river Ket, differ from thoſe of the Lower Siberia, who are ſettled about Obdor and Bereſof; but this difference is only obſervable in the dialects of theſe two people. Many colonies of the Samoyede race, who live about Sourgout, are reckoned amongſt the Oſtiaks; and even the chanceries of the government comprehend them under this denomination, although they are inconteſtably Samoyedes. As no authentic relations are, at preſent, to be had concerning the Oſtiaks of the Yeniſei, we ſhall confine ourſelves to thoſe who are diſtinguiſhed under the deſignation of Oſtiaks of the Oby.

Oſtaiket is the name which the Toungouſes give the Oſtiaks in general. The Samoyedes call them Thake, *i. e.* men: the Vogouls give them the name they bear themſelves, *Manſi*. The river Obey in this country language is called Yagh, and for that reaſon the ſouthern Oſtiaks ſettled near this river bear the name of Aſyagh. The northern Oſtiaks, and thoſe of Sourgout, call themſelves Ghondi Ghoui, or the original people

people of the river Konda: it is probable that theſe people formerly inhabited along the Konda and the upper Tom, and that they retired towards the north to avoid the zeal of biſhop Stephen, who in 1372 undertook to convert them to Chriſtianity. This evangelic miſſion cauſed at the ſame time a general emigration among the Biarms and Siryains from Veliko Permia *. The apprehenſions which determined theſe latter to take their flight were ſo ſtrong as to make them forſake their temperate climate, and to exchange the weſtern ſide of mount Oural for the uncultivated and frozen banks of the Oby: ſince which time no diſtinction is made between theſe fugitives and the Kondars, the name of Oſtiaks being indiſcriminately given to both of them.

The Biarms, Beſſarmians, or ancient Permiaks, as well as the Siryains, have a very near relationſhip to the Finns, and had preſerved their dialect together with all the religious ceremonies of their Paganiſm. Even

* Or Great Permia.

in

in the earlieſt periods the Permiaks were very famous for the commerce they carried on with the Perſians and the ſubjects of the Great Mogol. Theſe different nations carried their merchandiſe up the Volga and the Kama, and tranſported them as far as Tſcherdyn, which even ſo long ago was a very trading city on the Kolva. From thence the Biarms continued their rout with the merchandiſes of the people that traded with them, as well as their own, ſtill farther; and, embarking them upon the Petſchora, they fell down as far as the Frozen Sea, to obtain peltry and furs from the nations inhabiting its banks, which they gave afterwards, in exchange for other goods, to the Eaſtern and many other neighbouring nations.

There are ſtill to be ſeen the ruins of ſeveral cities which formerly exiſted in theſe northern parts, and are ſo many monuments of the flouriſhing ſtate of the ancient inhabitants of the country. There are alſo ſome remains of the ancient Biarms in the province of Viaitk, which forms a part of

Permia; theſe Biarms, who have continued in their original country, occupy at preſent but a ſmall number of villages. In the year 1774, many of them, to the number of 561 men and 362 women, embraced Chriſtianity. Towards the upper part of the Kama and the Soughona, and in the neighbourhood of Ouſtioug, &c. many Biarm-Siryains are ſtill to be met with. Theſe people have ſo far adopted the manners and cuſtoms of the Ruſſian villagers, as well in reſpect of their buildings, as their dreſs and manner of life, that, if we except their Finniſh dialect, it would be difficult to diſtinguiſh them from Ruſſians. Among themſelves they ſpeak this Finniſh language, and the Ruſſian tongue with the Ruſſians; but there are villages where the women do not at all underſtand the latter, from their being ſo ſeldom with Ruſſians.

The Oſtiaks are one of the moſt numerous nations of Siberia. However, though they do not diminiſh, yet it cannot be ſaid that they increaſe their numbers; for it is impoſſible that population can be very conſiderable

in a climate ſo ſevere as that which they inhabit, and under the diſadvantages of a life ſo extremely hard as that they lead.

It is very rare to meet a man among them above the middling ſtature. They have a flattiſh face of a pale yellowiſh colour, harſh hair of a deep colour, a thin beard; a dull underſtanding, and a phlegmatic temperament; conſequently they are timorous, ſuperſtitious, and lazy, dirty and diſguſting; but tractable, mild, and a good-hearted people. They are not ill-made, and ſome of their girls are far from being ugly: it has, however, been remarked, that the Oſtiak women after the birth of their firſt child become wrinkled and ugly.

Of all the languages of Finniſh origin, that of the Oſtiaks approaches neareſt to the Vogoul language, but it comprehends alſo a great numberof Samoyede terms. This people have neither letters nor writing, nor any other mode of inſtruction. They reckon as far as ten, but no farther, like the reſt of the Finniſh nations. They cannot reckon time by years;

years; yet they divide it into thirteen lunations, beginning the year from the new moon that happens between the 14th and the 21ſt of our October. They name the lunations by the changes they obſerve in the fiſhery and the departure of the birds of paſſage.

Before the Oſtiaks were in ſubjection to Ruſſia they were governed by princes of their own nation, and their deſcendants are ſtill reputed noble. As theſe people divide themſelves into different ſtocks or tribes, they chuſe their chiefs from among the progeny of their ancient rulers. Theſe maintain peace and good order, and ſee to the payment of the taxes, which are called *yaſſak*.

If an Oſtiak is ordered to make oath concerning any matter in litigation before the public tribunal, he is made to ſtand upon a bear-ſkin, with a hatchet by his ſide, and a bit of bread in his hand, and he muſt pronounce theſe words: *May the bear devour me; may the hatchet knock me on the head; may the bread choke me; if what I ſay be not true!*

true! They ſometimes alſo ſwear upon their idols, and none of them are ever found to be perjured.

All the Oſtiaks on the borders of the river Oby are fiſhermen, and diſtinguiſh themſelves in this employment by an uncommon addreſs and dexterity; they know how to take advantage of all the changes that the waters undergo, and of all the paſſages and harbours of the fiſh. There are few that do not poſſeſs ſome rein-deer; many of them have even to the number of two hundred, which they employ for draught and houſhold purpoſes. In winter they all turn hunters, but it is generally with very little ſucceſs: they are neither active nor cunning enough for this exerciſe. They go ſix, and often ten, of them together, and thus traverſe the deſarts for five or ſix weeks, drawing after them ſledges with frozen fiſh and other proviſions. The bow is in greater uſe among them than fire-arms. In ſummer when they meet with the whelps of foxes they bring them home, and feed them with fiſh; and, when of a proper ſize, every fox pays for his board with his

ſkin. They take ſuch great care of theſe animals, that the women ſuckle them at their own breaſts while they are very ſmall. As they know that the ſkin of the fox is the better for the beaſt's being lean, they break one of his legs ſome time before they intend to kill him, that the pain may cauſe him to loſe his appetite, and ſo become thin. They keep a great number of large dogs for hunting and drawing ſledges. Not one Oſtiak among the whole race ever thinks of tilling the ground; they have neither horſes, nor horned cattle, nor ſheep.

The buſineſs of the men is to make their canoes, their ſledges to be drawn by dogs, which they call *narta*, nets, baſkets, and weels * for fiſhing, ſnow-ſhoes very long and wide, bows, and houſhold utenſils. The women and girls are employed in curing fiſh, draw oil from ſome parts of them, make glue with others, and tan ſkins. They make a coarſe linen from a ſort of nettle called in their language *ſatſchou*, and cloaths from

* Otherwiſe called the bow-net.

the ſkins of beaſts and fiſhes. Some of them underſtand the making of ſoap by mixing aſhes with the fat of fiſh. They prepare the nettles for their linen by hanging them out in the air till they turn red. They tan peltry without oak-bark by rubbing the ſkins well with the roe of fiſhes; and dreſs fiſh-ſkins by rubbing them with aſhes to ſoften them.

They go to the neareſt towns to diſpoſe of their dried fiſh, glue, fiſh-oil, and furs; buying at the ſame time all ſorts of little ornaments and trinkets for their cloaths, as alſo flour, oatmeal, and ſpirituous liquors. The balance of trade would certainly be much in their favour if they did not uſually drink out all the money they get: ſome, however, put by a ſmall matter for buying rein-deer, kitchen-pans, little ſilver cups, &c. but generally ſpeaking the nation is poor. The tax upon every male is the ſkins of two ſables, at the rate of a ruble the pair: but at times when ſables are ſcarce the tax-gatherers are ſatisfied with other furs. The ſkin of a ſingle black fox often quits a whole village

village of its yaſſak or impoſt, ſuch ſkins being extremely rare. All ſorts of furs are valued by ſworn appraiſers.

The Oſtiaks live in villages compoſed of from five to twenty huts, which they for the moſt part build along the banks of rivers, or on the ſea-ſhore. The inhabitants of every village are uſually of the ſame family or parentage; and an aſſemblage of villages of the different numbers from five to twenty form a *voloſt* *. This people is ſo far from numerous, that there are voloſts in the province of Sourgout, five of which taken together, that is, 30 or 40 villages at leaſt, contain only about ſix hundred males; and the whole tribute they pay conſiſts of 450 pair of ſables, or the ſum of 450 rubles; a very ſmall revenue from ſuch a vaſt territory. From the town of Tom to a little below Narim every family lives ſeparately from the reſt. Their *tiouïmal*, or winter huts, are little houſes of wood, with a hearth in the middle and an oven in the corner. The

* The voloſts are all the property of the crown.

little ſpace that remains is occupied by the bench for ſleeping on, under which are their cupboards and places for their dogs, and the little foxes that they bring up at home. In ſevere cold they ſleep round the hearth; and ſome of them ſo ſoundly, that they have been known to get very much burnt without waking. They enter their huts commonly by a low door facing the weſt; towards the eaſt they make ſome holes, and cover them with fiſh-ſkins, and theſe are the windows. The huts are ſunk in the ground to the depth of half their height. The habitations of the Oſtiaks in the provinces of Bereſof and Obdor are larger; but they are in like manner half way under ground. Every one contains from four to ten rooms, diſtributed round one general hearth; and each apartment is occupied by one diſtinct family. The children, who ſcarcely ever go out of doors, the dogs, the fiſh, the wood, the ſmoke of tobacco, the fiſh-oil, the vermin, &c. cauſe a naſtineſs and ſtench which ſurpaſſes imagination. They keep in different places near the rivers and in the foreſts little huts for their proviſions.

proviſions. In ſummer they paſs from one river to another for the advantage of fiſhing; and, for their greater convenience, they erect yourts in the form of a cone as habitations during theſe temporary excurſions, theſe they call *ghal*, and make them of poles covered with birch-bark or mats. During theſe ſojournings they leave their winter huts, as well as thoſe wherein they keep their proviſions, quite open, without the leaſt apprehenſion that any thing will be ſtolen. Their moveables conſiſt of a few pans and pipkins, wooden bowls and cups of various ſizes, and little ſledges to be drawn by hand: their beds are mats, and their cradles boxes of birch-bark, which they fill with the duſt of cotton wood, to ſerve inſtead of a pillow of down.

The habits of the Oſtiaks are commonly made of ſkins or fur. The men wear ſhort trouzers and ſtockings, or rather boots of ſkin, made double at the bottom by way of ſole. Next their body they wear a doublet, which ſerves inſtead of a ſhirt, and reaches down to the knees; it is cloſe all round, without

without boſom or collar. In cold weather they put a larger doublet over this, ſhaped exactly like the other, only that it has a hood, with which they can cover the head and neck, ſo that only the face can be ſeen. All their cloaths have narrow ſleeves, and thoſe of the upper doublet end in bags which ſerve for gloves; they are faſtened by means of a leather thong tied round their waiſt. During the very ſevere froſt they put on a third doublet, made like the others, only large enough to go over them, and they wear no thong about it. Their ſummer cloaths are long gowns of fiſh-ſkins.

The women wear ſtockings, trouzers, and doublets, like thoſe of the men; in ſummer the whole dreſs is made of fiſh-ſkin. In winter, as a better dreſs, they wear a long gown of the ſame materials, or ſometimes of tanned leather, cloth, or the fur of the rein-deer; this they tie before, and often ornament it with a facing of ſable. They cover the head with a hood which reaches down their ſhoulders, and which they tuck up whilſt they are at work; it is made either of cloth,

cloth, leather, or peltry, with fringes all round. They tie up the hair in two treſſes; and to each ſhoulder is faſtened a ſort of ſhoulder-knot made of ſkin or cloth, about three inches wide, and reaching down to their thighs. Theſe ſtraps are covered with ſhells, braſs counters, glaſs beads, pieces of braſs, &c. tied to one another by means of ſeveral ribbons: the Oſtiak women who follow the profeſſion of magicians faſten to them all ſorts of rude figures in iron, flowers, beaſts, birds, &c. ſeparated by ſlips of braſs.

Fiſh is the chief food of theſe people. The Oſtiaks of the provinces of Bereſof and Obdor eat them generally quite raw, others boil them, and uſe no ſalt with them. They give freſh fiſh the name of *kotkei*, and call dried fiſh *ping*; they are moſt fond of the latter. They have a ſort of ſmall fiſh dried in the air, called *porſa*; this they pound in a wooden mortar, and when reduced to powder it ſerves them for bread. They eat alſo roaſted fiſh, or rather warmed; for, having ſpitted them on a ſtick, they only ſhew them as it were to the fire. Their leſs common victuals,

victuals, and which they only uſe for want of fiſh, freſh, frozen, dried, or ſmoked, are the fleſh of all ſorts of game and carnivorous animals. In times of general dearth, they eat alſo dogs, rein-deer, the butter and milk of the rein-deer, and every kind of fowl, which they pick, and dreſs it with fiſh. They eat a ſort of onions, called turk's cap *, wild berries, cedar nuts, gruels of flour or oatmeal, if they are able to procure them. In general their cookery is dirty and diſguſting, every thing being dreſt in the ſame pan; and it is going a great way out of their common method, if at any time they wipe it a little with a filthy diſh-clout of an old ſkin. The lice with which they abound often fall in copious quantities amongſt their food; but this accident does not damp their appetite or hurt the meſs, for you often ſee them ſwallowing ſuch as they have the luck to take in louſing one another. When they entertain their friends they ſet before them the tongues and brains of different animals.

* Lilium martagon. Linn.

Their

Their drink is water, broth, and fiſh-ſoups, a great deal of milk, and brandy whenever they are rich enough to buy any. The Oſtiaks are very fond of getting drunk; and, as they have but ſeldom the means of procuring ſtrong liquors for that purpoſe, they get intoxicated by ſmoking a great quantity of ſtrong tobacco, and by chewing a kind of muſhrooms called the fly muſhroom *. In general, both men and women hold tobacco and ſnuff in the higheſt eſtimation. Their land produces a clay of which they make the heads of the pipes of a ſquare form; the tubes are very ſhort, and made of two little ſticks hollowed and made to fit, and tied one upon the other. When they ſmoke they draw very hard, and for the ſake of ſpeedy intoxication ſwell their cheeks, and ſuck and blow alternately like a bellows. Some of them make a kind of *kallian* † of their

* Agaricus muſcarum. Linnæi.

† The kallian is that machine which the Perſians and Armenians uſe, filled with water, for the purpoſe of making the tobacco-ſmoke paſs through it, and thereby loſe ſome of its acrimony.

mouths,

mouths, by holding water in them whilſt they ſmoke. Numbers of the Siberians have a way of intoxicating themſelves by the uſe of muſhrooms, eſpecially the Oſtiaks who dwell about Narim. To that end they either eat one of theſe muſhrooms quite freſh, or perhaps drink the decoction of three of them. The effect ſhews itſelf immediately by ſallies of wit and humour, which by ſlow degrees ariſes to ſuch an extravagant height of gaiety, that they begin to ſing, dance, jump about, and vociferate: they compoſe amorous ſonnets, heroic verſes, and hunting ſongs. This drunkenneſs has the peculiar quality of making them uncommonly ſtrong; but no ſooner is it over than they remember nothing that has paſſed. After twelve or ſixteen hours of this enjoyment they fall aſleep, and, on waking, find themſelves very low-ſpirited from the extraordinary tenſion of the nerves: however, they feel much leſs head-ach after this method of intoxication than is produced by that which is the effect of ſpirituous liquors; nor is the uſe of it followed by any dangerous conſequences.

While

While the Oſtiaks follow their proper occupations they commonly enjoy a good ſtate of health; but as ſoon as old age obliges them to ſtay within doors, they are much afflicted with the ſcurvy, the itch, and inflammations of the eyes. The ſmall-pox made great havoc amongſt them before the Ruſſians came into their country, as their own traditions teſtify. The venereal diſeaſe is very common with them. In every kind of diſorder, as ſoon as they feel themſelves affected they burn their ſkin till it cracks; to produce this effect they uſe a fungus found on the birch-trees, which they call *yaghani*. They uſe the fiſh-oil as a remedy for diſorders produced by obſtructions. The roſin of trees and the fat of animals are applied to all wounds; but, in general, charms and ſuperſtitious remedies are what they principally have recourſe to.

In the opinion of theſe people the birth of a child renders its mother impure for ſeveral weeks. At the delivery they put the afterbirth, with a fiſh and a bit of meat, into a box, which

which they tie to the bough of a tree. The father gives names to his ſons, and as for the daughters they often remain without any name. The moſt common appellatives in the neighbourhood of Sourgout are *Saïdan*, *Kaikal*, *Taedko*, *Vergoulm*, &c. It is not uncommon to ſee a nurſling of five years old at the breaſt.

Polygamy is frequent among the Oſtiaks who adhere to Paganiſm. Formerly many of them ſuffered themſelves to be perſuaded into Chriſtianity, and then they diſmiſſed all their wives but one; the reſt married other men; yet ſeveral afterwards went and reclaimed their wives, as, on the other hand, the women ran away from their new huſbands to live again with thoſe they had left. The Oſtiaks, Chriſtians as well as heathens, always purchaſe their wives. A girl may be worth from 10 to 100 rein-deer, beſides a ſuit or two of holiday cloaths; but then, in return, the parents give a portion with their daughter. From the inſtant of the firſt payment of the kalym * the man may

* The purchaſe money paid for the bride.

cohabit

cohabit with her: if he finds her a virgin it is expected that he preſent a rein-deer to his mother-in-law, but if the Moſaical certificate is wanting ſhe muſt give a rein-deer to him. The ſecond inſtallment of the price agreed on is made the day of marriage, which is celebrated by feaſting and diverſions; here they tell ſtories of feats of proweſs, and ſing amorous ſongs, compoſed extempore with pretty good ſucceſs, eſpecially when they have the imagination heated by the vapour of their intoxicating muſhrooms. Their muſical inſtruments are the *dombra* or *thoumbra*, and the *dernobor*, which are peculiar to this nation, and are of a very ſimple conſtruction, made with ſtrings of ſome kind of gut, but are ſonorous enough. The Oſtiaks have but few tunes, and theſe but little varied: thoſe who pretend to be muſicians play and ſing according to their fancy, ſo that one generally has the advantage of hearing new compoſitions. The Oſtiak dances are entirely pantomimic and are very remarkable. The dancer puts on a maſk, changes his dreſs frequently, imitates different men, beaſts, and birds; and this in a manner often ſo ſtriking and ſo ſatirical,

that one is ſurpriſed to find the pantomime ſo perfect in the huts of Oſtiaks. It will be eaſily imagined that the geſticulations in theſe dances are not always agreeable to the ſtricteſt notions of decency. Their ordinary dances are performed by two men and two women, who jump backwards and forwards, ſtamping, and making amorous movements with their hands and feet.

An Oſtiak adventurer often runs away with a girl; becauſe, after having deflowered her, he is ſure to get her to wife at a much cheaper rate than if he had demanded her with the uſual formalities. Theſe people have a ſingular cuſtom, that the daughter-in-law never uncovers her face in preſence of her father-in-law; nor is the ſon-in-law allowed to appear before his mother-in-law till his wife has had a child. The Oſtiaks are not jealous, notwithſtanding their love is little elſe than animal inſtinct. The women are obliged to ſubmit to hard work, but the huſbands never uſe them ill; for if a man ſtrikes his wife ſhe leaves him, and he is obliged to reſtore her dowry, without receiving

ceiving back his kalym. Huſband and wife are called *Thake* and *Imi*, the former ſignifying man or huſband, and the other woman or wife.

The Oſtiaks bury their dead on the very day of their deceaſe. If it be a man, the proceſſion is compoſed only of men; if a woman, of women. The deceaſed is dreſſed in his beſt cloaths, and drawn to the *ghalas* or burial place by a rein-deer, who is there killed for the funeral repaſt: if he was rich he is followed by three rein-deer, each drawing an empty ſledge: he is put into the grave with the head to the north; they give him arms, a hatchet, and other utenſils. The three deer are killed on the tomb, and left there that the deceaſed may not want food; the ſledges are turned bottom upwards, and placed facing one another. People of ſubſtance make funeral oblations after the interment.

All the northern Oſtiaks living on the lower part of the Ob are Pagans. They give the name of *Toteba* or *Totſcheba* to their

prieſts and magicians: the latter interpret dreams, declare prophecies, give laws to the dæmons, and reſtrain their influence; they heal the ſick, repeat the prayers, and perform the ſacrifices. Theſe Oſtiaks have neither temples nor keremets, but perform their devotions on mountains and conſecrated hills in different parts of the foreſts, whereon they place the ſymbols of their idols. They venerate theſe hills ſo much that they never cut any wood that grows upon them, nor draw water from the ſprings that are found there. Since the year 1712, a great number of theſe idols have been burnt, and their conſecrated groves demoliſhed, yet even at preſent they are very numerous. With regard to the Supreme Being theſe people follow the opinions of the other Pagans before-mentioned; their ſacrifices and their adorations are likewiſe juſt the ſame. They give God the name of *Innen Nom*, He that is on high, or the God of Heaven. Beſides this divinity they have ſeveral ſubaltern ones. *Lous* and *Komdeguen* are the appellations of the devil. *Outego Lous* is the god of the waters, who preſides over fiſh: *Maſſou Lous*

is

is the god of the woods, who preſides over hunting.

Lous is the name generally given to their idols, which are of wood cut into ſome ſort of ſhape, or trees ſtill growing, or miſ-ſhapen rocks, or ſtones of a particular and uncommon configuration. The two principal idols of the Oſtiaks, to which the Samoyedes likewiſe addreſſed their devotions, were placed in the year 1771 on the weſtern ſide of the gulph of the Ob, in a foreſt, 70 verſts above Obdorſk, in the neighbourhood of the yourts of Vokſarſk. One of theſe idols repreſents the figure of a man, and the other that of a woman. Each of them is in a hut under a tree, againſt which it leans; they are both dreſſed after the manner of the Oſtiaks, of cloth and furs, and adorned with a quantity of figures cut in tin, and pieces of iron, which are likewiſe the ornaments of the *ſchamans*, or ſorcerers of this nation, and repreſent men, quadrupeds, birds, fiſh, canoes, &c. Pans, porringers, and various other utenſils, are placed all round theſe idols; and the ſkins of rein-deers and bows are ſuſpended

pended on the ſurrounding trees. The men addreſs their worſhip to that which repreſents a man, and the women the figure of the woman. In ſeveral places are trees which are held ſacred amongſt theſe people, wherein every one that paſſes by muſt ſhoot an arrow. In each of their huts is a houſhold idol fixed in the chamber, and reſembling a little puppet.

In circumſtances that relate to the family, every father of it ſacrifices to the tutelar idol of his houſe birds, fiſh, and the ſkins of ſmall game; but the principal worſhip they pay them is to ſmear them over with blood and fat. In affairs of the greateſt importance the toteba informs himſelf of the cauſe of the wrath of the gods, aſking them at the ſame time what are the ſacrifices by which they wiſh to be appeaſed; of all which they are made acquainted by means of their magical drum, called *pengre*. Public ſacrifices are performed in the foreſts, and addreſſed to the idols. The victims and other offerings conſiſt of rein-deer, large game, water-fowl, and furs. The people range themſelves

ſelves in a circle round the idol, incloſing the victims and the toteba, or ſacrificer, who preſents the offerings to the gods, and repeats a prayer expreſſive of the petitions of the nations. After this invocation, he gives a ſignal with a ſtick, when one of the congregation pierces the victim with an arrow, and the reſt ruſh in to complete his death by ſtabbing him with pointed ſticks. Being thus killed, he is dragged by the tail three times round the idol, whoſe mouth they ſmear with the blood of the heart. The fleſh is dreſſed, and eaten with all the rejoicing imaginable. Afterwards the ſkins, the ſkulls, and the inteſtines of all the victims are hung upon the boughs of the neighbouring trees.

When a ſacrifice is made to obtain health for the ſick, the ceremony is performed before the patient's hut, who holds in his hand a ſtring tied to the victim, which is pierced by an arrow, and the blood of it is rubbed all over the idol of the houſe, after which they dreſs the fleſh and eat it. If after this ceremony the idol does not reſtore the ſick perſon,

perſon, they abuſe him, and call him by all kind of bad names, throw him down upon the ground, and often even proceed to blows.

The Oſtiaks believe that bears enjoy after death a happineſs at leaſt equal to that which they expect for themſelves. Whenever they kill one of theſe animals they ſing ſongs over him, in which they aſk his pardon, and hang up his ſkin, to which they ſhew many civilities, and pay many fine compliments, to induce him not to take vengeance on them in the abode of ſpirits.

Such among them as enjoy a diſtinguiſhed reputation they look upon as demi-gods or ſaints; repreſent them by little puppets, place them beſide their idols, and pay them equal honours; they give them to eat, and ſmear them over in like manner with greaſe and blood. Many widows make the ſame ſort of repreſentations of their huſbands, to keep alive the remembrance of them, feed them at their meals, and take them to bed with them every night.

The greateſt part of the Chriſtian Oſtiaks ſettled about and above Narim are born of baptized parents, and have churches: but they are perfectly ignorant, ſuperſtitious, and full of Pagan opinions; to inſtance in one particular, they ſcarcely ever go to the chace without taking with them a Lous, and many of them always wear an idol in one of their boots.

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RUSSIA:

OR,

A COMPLEAT

HISTORICAL ACCOUNT

OF

ALL THE NATIONS

WHICH COMPOSE THAT EMPIRE.

THE SECOND VOLUME.

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TARTAR NATIONS.

TARTAR NATIONS.

THE numerous original ſtocks of Tartar nations ſettled in the empire of Ruſſia and its environs are diſtinguiſhed by different names. One while they are called *Tartars* *, another while *Tourouks*, *Tourks*, or *Tourkomans*: but the three latter denominations are the moſt frequent. The Tartars who have written the hiſtory of their nation deriye them from a certain *Tourouk*, or *Tourk*, and *Tatar* his grandſon. Among theſe writers Aboulgaſi Bayadourkan is the moſt worthy of credit; and, according to him, Tourouk is the father and founder of this people. One of his numerous grandſons was Tatar, a great hero, and the eſtabliſher of ſome conſiderable hordes. This proud and haughty people have ſince imagined that the name of Tourouk and Tatar muſt neceſſarily commu-

* The word *Tartar* is retained here merely from compliance with cuſtom; it ſhould be *Tatar*.

nicate to all that hear them the idea of Maſter and Sovereign. The Yakouts have even placed the hero Tatar among their gods. In proceſs of time, however, the Tartars were not ſo blinded by their patriotic arrogance, as to hinder them from perceiving that ſeveral among the predominant nations of thoſe parts had an idea very different of this famous name of Tatar; and that ſome even went ſo far as to uſe the term in a humiliating ſenſe. The Chineſe, not leſs haughty than themſelves, confer upon all their neighbours, whether Tartars or Mongols, the injurious name of *Ta-ta*, or *Tadſe*, a word derived from the Chineſe verb *tatana*, which ſignifies to aſſemble in troops, generally in a bad ſenſe, for the purpoſes of ravage, plunder, or rebellion. Among the Finniſh nations the Tartars in general bear the name of *Snas*.

Ancient hiſtory commonly confounds the Tartars with the Mongols; and it is probable that this error has ariſen from the proximity of the habitations of theſe two people. The Tartars have been alternately ſubjects and

and allies of the Mongols: Kan Tſchinguis*, the founder of the Tartarian monarchy, was by birth a Mongol, made his firſt excurſions with Mongols, and in all his ſubſequent expeditions had always a great many of them in the numerous armies of Tartars which he commanded, with whom the Mongols were ſo mixed, that in time they loſt both their name and their original language. The Tartars themſelves go ſo far as to maintain that *Tartar* and *Mongoul*, the fathers of theſe two nations, were twin-brothers. Nevertheleſs theſe people have each of them a language abſolutely different from the other; and, if one may judge from the majority, the very ſtyle of their countenance has no reſemblance. Even intermediate races are very diſtinguiſhable among them, who ſeem to be the link by which they are connected. Of this ſort are the Tartars of Kouſnezk, the Yakouts, &c. though this appearance may have been occaſioned by the conſequence of wars, when the people made this mixture, either by the intermarriages of the conquerors amongſt the vanquiſhed, or by the violations of their women.

* Commonly called *Gengiſchan*.

The Tartar hordes are made up of the ancient inhabitants of Great Tartary, as the geographers call it; that is, that great extent of territory between the mountains of Siberia and the Eaſt-Indies, from the river Oural to Mongolia, one part of which is now comprehended in Soongaria. Theſe hordes are at preſent in poſſeſſion of no more than this part of their ancient country, ſituated towards the ſouth-weſt, in Boucharia, Yhiva, and ſome other ſmall ſtates thereabout. In early times the Tartars and Mongols were governed by but one ſovereign, who ruled over the united nations: but, after the death of Kan Ogus, the ſtate was diſmembered. Kan Tſchinguis ſubdued the greateſt number of theſe hordes, and founded in them the Tartarian monarchy, where he reigned, according to the Chriſtian æra, from the year 1204 to the year 1229. He extended his conqueſts from the banks of the Caſpian beyond mount Caucaſus to the Euxine ſea.

On the death of Tſchinguis, his ſons and the nobles of the empire divided his conqueſts,

conqueſts, and every one endeavoured to enlarge what fell to his ſhare. The moſt famous amongſt the deſcendants of Tſchinguis was Kan Bathi, who, towards the middle of the XIIIth century, by his prudence, valour, good fortune, and ſeverity, has obtained a diſtinguiſhed reputation. He ſettled a horde near the river Oural, called Adſchik by the Tartars, and by others Yaïk; this horde conſiſted of ſeveral ſeparate ſepts which Bathi had the addreſs to unite: it is ſtill called the *Great Horde*, and by the Ruſſians the *Golden Horde*. With this horde Bathi ſubdued the Bulgarian empire upon the Volga, out of whoſe ruins he formed the kingdoms of Kaſan and Aſtrachan. He made himſelf maſter of a part of the Ruſſian empire, a great way beyond the borders of which he penetrated to the terror of Poland and other neighbouring ſtates. In the year 1240 the incurſions of the Tartars into Sileſia brought a total ruin upon the mines of that country. After him, towards the end of the XIVth century, Tamerlan diſtinguiſhed himſelf by his numerous armies, by his victories, and the devaſtations he ſpread around

him every where, without excepting even the Tartar hordes. The Tartars give Tamerlan the ſurname of *Temir Akſchakal*, which ſignifies *Old Man of Iron*, or *White Beard of Iron*. The principal part of Southern Siberia was ſeized on by the horde of Kirgui. Wherever the Tartars came they not only ſubdued the former inhabitants, but deſtroyed the greateſt number of them; or drove them from their temperate regions, and obliged them to ſeek a ſhelter from oppreſſion in leſs hoſpitable climes. To maintain and people the conquered provinces it was neceſſary to ſend thither Tartar colonies; which occaſioned an almoſt total tranſplantation and migration of the races of the Mogols and Tartars.

It was not till the beginning of the XVth century that the Tartarian power began to give way. The Golden Horde was weakened by inteſtine diviſions; and, notwithſtanding the horde of Nogaïs availed itſelf of this, by increaſing its people and extending its territory, yet they were often conquered by the Ruſſians and Chineſe; till about the middle

middle of the XVIth century, when the arms of the Ruſſians were completely victorious, and the immenſe empire of the Tartars finally ſubverted. Tzar Ivan Vaſſilievitſch the Great, after having conquered the Tartarian kingdoms of Kaſan and Aſtrachan, the former in 1552, and the other in 1554, made them provinces of his empire, and proceeded to extend his conqueſts over Siberia, where Kan Koutſchoum reigned.

At preſent the number of independent Tartarian hordes is not great. They conſiſt of only thoſe that ſtill inhabit the ſouth-weſt part of the ancient Great Tartary, towards the frontiers of Perſia, of India, and of Soongaria, the Great Horde of the Kirguiſians, the Boucharians, the Ghivinſes, the Karakalpaks, the Troughmenes, the Taſchkentians, the Tourkoſtans, and the Aralians. Beſides theſe, there are ſtill ſeveral hordes of Nogaïs Tartars near the Black ſea, which, by the peace concluded between Ruſſia and the Porte in 1774, were declared independent on the Ottoman dominion, as well as the Tartars of the Krimea and thoſe of Beſſarabia.

Beſſarabia. But all theſe hordes are ſo feeble that they are obliged to ſeek the protection of each other, or of their neighbours, as circumſtances direct. The other hordes are partly ſubjects and partly allies to Ruſſia, the Ottoman Porte, the Great Mogul, China, and Perſia, eſpecially before the troubles of this laſt kingdom. Thoſe hordes alone that acknowledge obedience to Ruſſia are the object of the preſent undertaking.

The Tartarian nations eſtabliſhed within the empire of Ruſſia dwell along the northern coaſt of the Caſpian ſea and the Euxine, the northern ſide of Mount Caucaſus, the Steppes (thoſe vaſt deſerts extending from the eaſternmoſt part of the river Oural quite to Soongaria), the whole ſouthern ſide of the laſt-mentioned river, the mountains and frontiers of Siberia towards the ſouth, the Steppes which reach from the river Tobol to the other ſide of the Yeniſei; and, laſtly, the deſerts ſituated toward the middle of the Lena. It is, moreover, to be remarked, that a conſiderable number of Tartar colonies are diſtributed among the habitations of the Ruſſians,

Ruſſians, eſpecially in the governments of Kaſan, Orenburgh, and Tobolſk. Near the Yeniſei are ſtill to be ſeen remnants of different people, whoſe manner of life and particular cuſtoms have great reſemblance with thoſe of the Tartars; but they are miſtaken who imagine them to be Tartars of Kraſnoyarſk. Without reckoning theſe laſt, of whom the number is but ſmall, the Tartars taken in general are, next to the Ruſſians, the moſt numerous people of the empire.

The Tartars have been in poſſeſſion of all the countries above-mentioned, at leaſt the greateſt part of each, ever ſince the Tartarian empire was in its ſplendour, and all of them abound in monuments of former power. Remains of ditches and ramparts are frequently met with, which heretofore either ſurrounded ſmall towns now quite demoliſhed, or were deſigned for the defence of camps, forts, or caſtles, the veſtiges of which are often to be diſcovered upon the ſpot, as well as other traces of decayed importance. The Ruſſians give all theſe ruins the name of *gorodiſchtſche*, little towns demoliſhed. Many of them are

in

in tolerable preſervation, and make ſome figure even at preſent. The *ſlabode* or Tartarian ſuburb of Kaſimof, on the Oka, ſeems to have been the reſidence of ſome kan. In the midſt of the ruins of that city is a round and elevated tower, called in their language *Miſquir*, a ſort of temple, or building deſtined to devotion; beſides this, here are evidently the walls of a palace; and, in one of the *maſarets*, or burial places, is a very conſiderable mauſoleum: all which ediſices are built of hewn ſtone and bricks. From an Arabic inſcription we learn that the kan of Schagali was buried there in the 962d year of the hegira, or the 1520th of the Chriſtian chronology. Near Mount Caucaſus are ſtill very conſiderable remains of Madſchar, a celebrated city of former times. In the environs of Aſtrachan the ruins of ancient Aſtrachan are very viſible; and the rubbiſh and ramparts of another reſpectable town ſtill exiſt near Tzaritzin on the left ſhore of the Volga. A little below the mouth of the Kama, which empties itſelf into the above-mentioned river, are many ſuperb monuments of the ancient city Biaighimova or Bulgari, conſiſting of towers,

towers, moſques, houſes, and ſepulchres, all built of ſtone or brick. The oldeſt epitaphs have been there more than eleven centuries, and the moſt modern at leaſt four hundred years. Not far from hence, on the Tſcheremtſcham *, are found ruins ſomewhat more injured by the depredations of time; they are thoſe of Boulymer, an ancient and very conſiderable city of the Bulgarians, which afterwards falling to the Tartars, they erected upon its ruins the ſmall town of Bilyairſk. In the fortreſs of Kaſan is a monument of the ancient Tartarian kingdom of that name. Its lofty walls are ſo broad that they ſerve at preſent for ramparts; the turrets of which, as well as the old palace of the kan, are built of hewn ſtone. Aſcending the river Kaſanka, we meet with epitaphs and the ſtrong ramparts of the old Kaſan. Near the Oufa are cemeteries full of innumerable inſcriptions, and ſeveral ſepulchral vaults. The ramparts of Sibir, the ancient capital of Tartary, are ſtill ſeen about Tobolſk upon the Irtiſch. The lofty walls of Ton-

* A little river that runs into the Volga.

toura

toura appear yet in the Baraba *; and near the mouth of the Oural are the ditches of the city Saratſchik. Not to mention a great number of other ſepulchres and ruins of Siberia; and eſpecially all thoſe that are to be met with in the deſert of Kirguis, which abounds in the relics of opulent cities.

The conſtitution and political ſtate of the Tartarian nations with reſpect to the empire of Ruſſia, are eſſentially the ſame with thoſe of the Finniſh nations. The Tartars are a free people, and are permitted peaceably to enjoy the conſtitution of their anceſtors. They elect their own chiefs always from among themſelves; and generally out of their nobility, which conſiſts of princes deſcended in a direct line from Tſchinguis, Bathi, and others of their ancient ſovereigns, who have rendered themſelves famous by their great exploits. At the beginning of their ſubjection they paid the crown of Ruſſia the ſame tribute they had done before to their ancient kans; but ſince that time they have

* A little gulph in the river Om.

been much relieved, and their taxes are regulated now according to circumſtances and the ability of the people. The *Yaſſak* or tribute is in general very moderate; and there are ſome whole ſettlements of them, who, inſtead of paying tribute, perform military ſervice in quality of Koſaks; and the hordes that are in alliance or under protection neither ſerve nor pay.

It need only to be obſerved, with reſpect to their manner of life, that the wandering Tartars *, as well as the ſtationary †, have an inexpreſſible veneration for the cuſtoms of their anceſtors. The ancient oriental ſimplicity is therefore perfectly preſerved among them, with its inſeparable concomitants, frugality, and parſimony. Great œconomy is conſpicuous in their manners, their habitations, their food, and their dreſs. Thoſe that are rich have no train proportionate to

* By a wandering people is meant ſuch as live on the produce of their flocks and herds, and change their ſituation as they conſume the paſturage of the lands about them.

† Theſe have fixed abodes, and maintain themſelves by agriculture, &c.

their

their fortune, and the reſt never incur an expence which it would be inconvenient to them to diſcharge. In like manner the old national pride of the Tartars is maintained at this day in all its vigour: It is not only the great that boaſt of their genealogies; but even the meaneſt people, however deſtitute of education, warm their imagination with raptures on the ancient ſplendor of the Tartarian empire, and often break out in wiſhes and ardent longings for the re-eſtabliſhment of their former power; of the ſincerity of which their reiterated and bloody conteſts with the Baſchkirs are ſo many proofs. This is probably one chief motive why the government excludes from the magiſtracy and the higher ranks in the army all the ſtationary Mohammedan Tartars, amongſt whom are men of great capacity, deficient neither in courage or underſtanding. As to the Pagan Tartars, their perfect ignorance renders them ſcarcely fit for obedience, much leſs for command.

The whole race of Tartars ſpeak the Tourouk or Tourkiſh language, which they

call the Tourkoſtan. The Mohammedans, who learn it young, both ſpeak and write it in an uniform and correct manner. They make uſe of the Arabic alphabet; and all their devotions and religious acts are in that language, though but a few of their prieſts ſpeak it. Whenever they intend to write neatly they uſe a pen made of a reed, and a ſort of Chineſe ink, the compoſition of which is as follows: they burn a quantity of millet to a coal, and then mix it with lamp-black and gum-water. The language of the Tartars is rich, flexible, and melliſluous; they ſpeak very low, and with a tone or cadence. The Pagan Tartars have neither ſchools nor writing; for which reaſon their language ſuffers much, is conſiderably mixed with thoſe of their neighbours, has degenerated into ſo many different dialects, and undergone ſuch alterations, that they can hardly underſtand the other Tartars, or be underſtood by them.

TARTARS of KASAN and ORENBURG.

WHEN the Ruſſians made themſelves maſters of the kingdom of Kaſan, and incorporated it into their empire, a great number of Tartars had been diſperſed by the war, and ſuch as had not taken arms ran in crouds to the Tartarian ſtates not yet ſubdued, whereby the kingdom of Kaſan underwent a greater alteration than the other conquered countries; for the hordes of the Tartars that remained at Kaſan, and thoſe of the old inhabitants who returned afterwards to their country, were intermixed with thoſe of the coloniſts from the Ruſſian nation. The government of Kaſan comprehends Permia and the provinces along the Viatka, neither of which made any part of the ancient kingdom of Kaſan; but the Tartars are at preſent diſperſed over all the government, though the greateſt number are about the environs of the city. The Tartars of this government

are

are reckoned at above ten thouſand males. They occupy two conſiderable ſlabodes, or ſuburbs of the city of Kaſan; one of which is embelliſhed with two moſques, built of ſtone, and ſeveral *miſguirs*, or very high round towers, the remains of the ancient city: the other ſlabode contains two houſes of devotion, built of wood, and called *medſcheds* by the Tartars. All the other Tartars of this government dwell in ſeparate villages, at ſmall diſtances from each other, and bounded by thoſe of the Ruſſians.

In proportion as the Ruſſians proceeded in their conqueſts, the vanquiſhed Tartars became ſenſible of the mildneſs of their ſway, and the ſecurity they found in the enjoyment of their civil and religious conſtitution; which made them never think afterwards of a farther diſperſion. Many Tartars of Kaſan in ſubjection to Ruſſia have heretofore changed their former habitations by permiſſion of the government, and gone to live in other parts more agreeable to them: theſe migrations have doubtleſs increaſed the diſ-

perſion, and augmented the number of colonies in the circumjacent governments, eſpecially in thoſe of Orenburg, Tobolſk, and a part of Voroneſch. Theſe emigrants generally take the name of the provinces and rivers where they fix their habitations: but their mode of living and their faith are the ſame with thoſe of the Tartars of Kaſan; ſo that in this work they will be comprehended together.

Care muſt be taken not to confound the Tartars of Orenburg-Kaſan with the Kirguiſians, and the other hordes of this government, who lead a paſtoral life. The former bear ſimply the name of Tartars of Orenburg, or Tartars of Oufa, inhabiting the city and lines of Orenburg on the river Oural; part of them being ſcattered about, others aſſembled into particular ſlabodes; ſome inhabiting villages belonging to them, and others found in the little town of Kargala ſituate on the river Sakmara, eighteen verſts from Orenburg. In this place is a colony of Tartars of Kaſan, firſt ſettled in 1755, by the orders of Saïk, their elder, or chief,

chief, which ſo early as the year 1773 paid the tax for 2160 males. The place is rich, having four medſcheds, or chapels, and a number of pretty large ſtone-houſes; though in the country round about it is very uncommon to meet with a houſe of that material. The Tartar citizens and villagers of Oufa are ancient emigrants from Kaſan, and tolerably numerous. In the province of Orenburg-Iſet there has been, for a century paſt, a colony which takes its name from the little river Itſchkin, and occupies ſeveral villages. In the government of Voroneſch are Tartars of Kaſan, who live in a ſlabode of their own near Kaſimof, and other ſmall colonies of them, as well at Aſtrachan and Tobolſk, diſperſed amongſt the Ruſſians, but chiefly among other Tartars. The number of thoſe of Orenburg-Kaſan is greater than thoſe of Kaſan properly ſo called; and the other diſperſed colonies are not inferior to the latter.

Kaſan, the capital of the kingdom of that name, takes its appellation from a *kettle* *,

* Kaſan ſignifies *a kettle* in the Tartarian language.

which a ſervant of Kan Altin Bek, the founder of the city, let fall into the little river Kaſanka, in endeavouring to get water for his maſter. Theſe Tartars agree that they are not an original people, but ſprung from a mixture of warriors who formerly ſettled in theſe parts, with other ſtrangers whom the commerce of the place had brought thither, of whom the greater number were Nogais Tartars.

The mien and character of the Tartars of Kaſan, and of thoſe derived from them, are very uniform, and may ſerve for the characteriſtic marks of all the Mohammedan Tartars in their neighbourhood. A tall man is rarely met with among them: they are commonly lean, have a ſmall face, a freſh complexion, a little noſe, ſmall mouth and eyes, which laſt are generally black, a ſharp look, deep cheſnut-coloured hair, which is lank, and turns grey long before old age. For the moſt part they are well-made; their ſprightly manner, ſtraight ſhape, and modeſt or timid mien, give them a certain very agreeable air.

They

They are haughty and jealous of their honour, but of a very middling capacity; negligent, without being lazy; apt at every ſort of handicraft; fond of neatneſs; given to ſobriety, frugality, and compaſſion. Theſe virtues they acquire by education, and the precepts of their religion, to which they are zealouſly attached.

The Tartarian women are of a wholeſome complection rather than handſome; of a good conſtitution; and from their earlieſt infancy are accuſtomed to labour, retirement, modeſty, and ſubmiſſion.

The Tartars of Kaſan, as well as the other Mohammedan Tartars who live amongſt them, take a diſtinguiſhed care of the education of their children. They habituate their youth to labour, to ſobriety, and to a ſtrict obſervance of the other manners of their anceſtors. They are taught to read and write, and are inſtructed in the Arabic tongue and the principles of their religion. The parents think they ſhould commit a great crime

were they to neglect the inſtruction of their children; for which reaſon even the ſmalleſt village has its *medſched* or chapel, its ſchool and *moula* or prieſt, and alſo its *abyſs* or ſchool-maſter. It is true theſe prieſts and ſchool-maſters are not always very deeply learned in the Arabic language, being often taken from the plough-tail, and commonly obliged to earn their maintenance by their labour. In the ſlabodes and great villages there is a ſchool for girls; who, beſides the inſtructions above-mentioned, are taught ſomething of hiſtory. The beſt Tartarian academies in the Ruſſian empire are thoſe of Kaſan, Tobolſk, and Aſtrachan, which are under the direction of the *Gagouns*, or high prieſts. It is not uncommon to find ſmall collections of hiſtorical anecdotes in MS. in the huts of the boors; and their merchants, beſides what theſe little libraries contain, are pretty extenſively acquainted with the hiſtory of their own people, and that of the circumjacent ſtates, with the antiquities of each. Such as chuſe to advance themſelves in theology, enter

ter themſelves in the ſchools of Bougharia, which are more complete than the others.

The chronology of the Mohammedans, and conſequently that alſo of the Tartars of Kaſan, begins at the epoch of the flight of Mohammed, to which the Arabians give the name of Hegira. This epoch falls in the 586th year of the Chriſtian æra: ſo that the preſent year 1779 with us is with the Tartars the year 1193. Their new year begins in the month of March, on the day of the vernal equinox; and the whole diſpoſition of their calendar is according to the revolutions of the moon, which is the baſis of their chronology. On account of the trade carried on with foreigners they have invented names for the months of our calendar: March, for inſtance, they call *Hamet*; April, *Sawyr*, &c. *Dioumaë*, or Friday, is the firſt day of the week.

The Tartar citizens of Kaſan, Orenburg, and other governments, carry on commerce, and exerciſe ſeveral trades; they have even ſome manufactories. Their manner of dealing,

ing, as well as that of moſt of the Orientals, is by way of barter: coin is very rarely ſeen among them, and bills of exchange never; for which reaſon at all purchaſes and ſales the merchant or his clerk muſt be perſonally preſent; ſo that they are often obliged to be from home for a year or two, and often longer. Journies of this ſort are always undertaken in parties, which are called *karavans*. The Tartars are not in general very enterpriſing; but, as they extend their connections by partners and clerks, many of them carry on a great deal of buſineſs, which their parſimonious way of life renders very lucrative. The Tartars of Kaſan, and eſpecially thoſe of Kargala, tranſact the moſt conſiderable part of the trade of Orenburg, Troitzk, and generally ſpeaking all in which the Kirguiſes, the Bougharians, and other Aſiatic nations, are concerned. At Kaſan they make a trade of preparing *youftis** and goat-ſkins †: a great deal of ſoap is likewiſe made there. The ſhoe-makers work

* This term properly ſignifies *a pair* of any thing, and is uſed here becauſe two ſkins are always joined together.

† This is what we call in England *Morocco-leather*.

only

only in Morocco-leather, and they embroider the buſkins with gold. They carry on ſeveral mechanical trades, at which they are very expert; but as their maintenance requires only little gains, they do not trouble themſelves much with handicraft employments, which are the leſs needful, as, from their conſtitution and manner of life, they diſpenſe with many things which we are accuſtomed to think neceſſaries.

The villages of theſe people comprehend from ten to one hundred farms. Every village knows its own hiſtory, and the generality of them have it in writing. Theſe villages were at firſt compoſed of troops of wandering ſhepherds, like thoſe of the Bulgarians; but, being drawn gradually cloſer together by ſucceſſive population, they found themſelves under the neceſſity of cultivating the earth, and building fixed habitations. The preſent race of them are very good huſbandmen, and agriculture is the principal occupation of the greateſt part of them. They never leave their fields fallow; for which reaſon they uſe more manure than the

Ruſ-

Ruſſians. They have a particular predilection for the cultivation of bees: many of them are perfect maſters of this part of rural œconomy, and reap great profit from it. Generally ſpeaking every village contains a good number of tanners, ſhoe-makers, taylors, dyers, ſmiths, and carpenters. The laborious females ſpin, and make cloth from the fleeces of their flocks, and thread from hemp of their own cultivation. The women of Ouralſkoï-gorodok* make a fine camlet, called *armaik*, of camel's hair, without dying. The frame on which they weave it is like that on which the Ruſſian boors make garters. The woof is tied round a ſtick fixed in the earth, and by means of a lever they make half the threads of the woof riſe and fall alternately. As the ſtuff advances the weaver ſits upon it, and thus ſerves inſtead of a cylinder or roller.

Their taxes conſiſt in a very moderate capitation on the men, and in furniſhing ſome recruits; inſtead of which ſeveral of them ſerve as koſaks.

The

The houſes of the citizens and villagers are alike in every thing but ſize and ornament. Some are built of ſtone; but the greateſt number of balks. Every room has an *iſchouval* or chimney, and an *ouroundouk* or bench, which occupies one third or even half of the place. Such as are rich have glaſs-windows, but ſmall; others make panes of the Ruſſian *ſlouda* *: the poor make their windows, or rather *loovers*, of fiſh-ſkin, or oiled paper or rags. The huts of theſe latter conſiſt only of one chamber, opening into the ſtreet, and covered with a roof in the form of a cube. As this room is likewiſe their kitchen, it contains generally a raiſed hearth of bricks. A farm comprehends, beſides this room, ſeveral little magazines or barns apart from each other, and ſome ſtabling; but never incloſed in a yard. The Tartar villages are made up of ſeveral ſmall huts, called *yourts* by the Ruſſians †.

* *Mica membranacea.*

† *Yourts* is a Tartarian word; and in that language ſignifies ſimply a habitation; but as they are commonly ſo mean, its preſent idea is that of huts and hovels miſerably made.

The

The moveables of theſe Tartars are, for the moſt part, only ſuch as are neceſſary to the real wants of life. Their catalogue of kitchen and table furniture is very ſhort: they take their tea without much preparation; and have but few utenſils of agriculture and mechanics. A cheſt or two, ſome carpets and pieces of felt, mats made of the bark of trees, with which they cover their broad benches inſtead of beds, with a few chairs and tables, are all the furniture to be ſeen in their houſes. Some of the principal people have indeed ſtuffed cuſhions and pillows on their ſleeping-benches; and as for chairs and tables, though mentioned among their goods, they are only ſeen in towns; and even there never but in the houſes of ſuch as have buſineſs with foreigners.

All the Tartars of Kaſan, as indeed the generality of the Mohammedan Tartars, ſhave the head, leaving only whiſkers and a little beard upon the chin. They wear linen ſhirts, wide trouzers, bootikins * of ſkin; inſtead

* Called *baghyli*.

of

of which the poor wear ſhoes made of bark. The reſt of their cloathing is a looſe and light gown *, an upper coat long and wide, after the eaſtern manner, with long ſleeves ending in a point generally open within ſide the elbow to ſlip the hand through; and on the outſide of all they fix the belt in which they wear the ſabre. The head is covered with a leather cap †, over which they wear another ſort of cap, flatter, and turned up all round with a padded ſtuff. A knife and a tobacco pipe are faſtened to the ſword-belt. The under garments of the poor are made either of linen or nankeen ‡, while thoſe of the rich are of ſilk or gold and ſilver ſtuffs: the outermoſt are of fine or coarſe cloth, ſometimes with facings, and ſometimes without. Some even wear lace upon them; and thoſe that have wherewithal face their caps with gold embroidery and mount their ſabres with ſilver.

* Named *kalat*.

† *Kikſche*, in the Tartarian language.

‡ The Ruſſians call this Chineſe ſtuff *kitai*, known in England under the name of *Nankeen*. *Kitai* ſignifies alſo in the Ruſſian language a Chineſe. Hence *Cathay* was the old name of China.

The dreſs of the married women in all the nations where the cuſtom of buying their wives prevails, is more coſtly than that of the girls: becauſe the ornaments of the wife do honour to the huſband, whereas thoſe of the girls would be ſo much clear loſs to the parents. The whole dreſs of the Tartarian women reſembles in great meaſure that of the men, eſpecially as to ſhirts, trowzers, ſtockings, bootikins and ſlippers, upper and under garments, only that the half boots of the women are pointed at the toes, and the cut of their cloaths ſomewhat different. In ſummer the habit of the women is like that of the Tſcheremiſſes; for the deſcription of which ſee before * under their article.

With reſpect to food, they differ a little from the manners of their forefathers; but incomparably leſs than we Europeans do. Gruel, various meſſes made of flour, and bread, have been introduced in proportion as they made a progreſs in agriculture. Several of them plant cabbages, pulſe, and all ſorts of greens and roots in their gardens: others

* Vol. I. p. 73, 74.

content

content themſelves with the vegetables that the earth produces of itſelf. Their *tſchoureks* are cakes, unleavened, and baked upon the hearth: leavened bread and paſtry are very rarely in uſe even amongſt the rich. Rice porridge and the like compoſe their ordinary meſs. The *kourmatſch* of the Tartars, or the parched corn of antiquity, ſpoken of in ſcripture *, is very much in uſe among them even at this day. It is either wheat, rye, barley, or Turkiſh corn †, parched at the fire and then brayed in a mortar, and either eaten in that ſtate or boiled, or in porridge with water or milk. The *tolkan* is a delicacy with the Tartars, made of this kourmatſch, kneaded with butter, and fried or baked in the oven.

The Koran ſpecifies what animals are pure, and permits the Tartars to eat camels, horſes,

* *And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar. And ſhe ſate beſide the reapers; and he reached her parched corn, and ſhe did eat and was ſufficed, and left.* Ruth ii. 14.

† *Zea mays*, Linnæi.

horned cattle, all ſorts of great game and fallow deer, ſheep and goats, mountain-rats, the birds of the field and foreſt, with all ſorts of poultry and fiſh; at the ſame time, their law forbids them to touch any of theſe animals that have died of ſickneſs or have been ſtrangled; on which account the Tartars cut the throats of ſuch creatures as they catch in ſnares, taking care to cover with earth the blood they ſhed: there are great numbers, however, that pay no attention to theſe formalities. The impure animals whoſe uſe the Koran prohibits are all carnivorous animals and all birds of prey, hogs, amphibious creatures, inſects, and every kind of worm; yet honey they may eat. Before all other fleſh they prefer that of the colt; and, among all the diſhes prepared of fleſh, they are moſt fond of the *biſbarmak*, or five-finger diſh: it is a ſort of haſh made of fat meat chopped and ſtewed, which they eat with the fingers, without fork or ſpoon; and from this cuſtom it takes its name of five-finger diſh. The Tartar citizens who eat it with ſpoons call it *narin*. They uſe no ſeaſoning to any of their diſhes; but, when they wiſh to make

any thing uncommonly nice, they add greaſe or butter to it. They drink milk alone, or with flour or oatmeal, and with the reſt they make butter and cheeſe. On a journey they put ſour milk into bags, for the purpoſe of letting the whey run off, and turn the curd to different uſes.

Water is the common drink of the Tartars of Kaſan; with which even the rich are ſatisfied: ſometimes they drink milk, tea, and broths. It is very rare that any of them keep horſes enough for the purpoſe of uſing mare's milk. They cannot diſpenſe with tea; but their manner of preparing it is very different from ours. They boil it in open pots with milk and water; and, after having ſeaſoned it with butter and ſalt, they drink it quite hot out of china or wooden cups.

The Koran interdicts the uſe of fermented liquors; conſequently wine, ſpirits, and beer: nevertheleſs the Tartars, as well as the greateſt part of the nations of the world, find a certain pleaſure in intoxication; hence it is, that many of them are not very ſcrupulous

on this head, and think a ſmall tranſgreſſion of the law in this particular can never be a fatal crime. But all of them without exception, and without the dread of committing the ſmalleſt fault, make uſe of mead *. The common ſort of this liquor is made of oatmeal, flour, and honey, fermented together, and then put into a ſolution of honey, diluted with ſeven times its own quantity of hot water. The mead thus prepared, they fill up the caſk with the ſolution of honey as they draw it for uſe; ſo that it laſts them a long time. Their *eiran* is another kind of mead, made of honey, whey, and wild cherries, beaten together †. They have, moreover, an intoxicating liquor called by them *balbuſan*, compoſed of yeaſt, meal, and hops, which they put by to ferment. All of them, men and women, rich and poor, ſmoke tobacco in the greateſt imaginable exceſs.

The Tartars of Kaſan, as well as moſt of the Mohammedan Tartars, are very polite

* *Aſe bab*, in their language.
† *Ceraſus pumila*, Linn.

both

both among one another and towards ſtrangers. Their manner of ſalutation is by mutually taking hold of both the hands, and ſaying, while they graſp them in each other, Salom Malikom, *Peace be with thee!* to which the other replies, Malikom Salom, *With thee be peace!* It is not their cuſtom on theſe occaſions to uncover the head.

Only a ſmall number even of the rich ſleep upon feather beds: the uſual manner is to put a piece of felt or carpeting upon the bench which goes round the room, and ſo lie down upon it. Very few of them have pillows, and they never take off all their cloaths when they go to ſleep.

The Koran enjoins them a cleanlineſs which they carry to exceſs. They are obliged to waſh themſelves all over ſeveral times every day; and, for fear of contracting any impurity by the natural excretion of urine, they perform this act ſitting on their heels. They obſerve, likewiſe, many other rules of cleanlineſs.

They commonly make four meals a day, at which their bench ſerves them for table and chairs, for on this they place themſelves round the diſhes, each perſon ſitting on his heels after the oriental manner. They make ablutions and ſay prayers at the beginning and end of all their meals.

In the families of thoſe that are in eaſy circumſtances the women lodge and eat apart. The women of faſhion are covered with a veil whenever they appear in the ſtreets; and even at home they never are viſible unleſs when the huſband means to do the honours of his houſe, and to ſhew a very particular reſpect to his gueſts. The lower rank of women and ſervants are leſs retired, and walk about publicly.

Old men of irreproachable characters are held in great veneration among the Tartars; and as the beard turns grey very early in life with them, *akſchakal* or grey-beard is an honourable title which they confer upon ſuch as are wiſe and prudent. They are fond of aſking

aſking advice of theſe akſchakals, whether in matters of marriage, or any other ſubject of negociation. They ſupply the place of prieſts, have always preference and precedence, and are the arbitrators in all diſputes.

It is well known that the Koran allows of polygamy, ſo that the faithful take no more than four wives; who all enjoy the ſame rights, having each a claim to the careſſes of the huſband in turn. In marrying they conſult their intereſt and the principles of œconomy, though they neglect not the inducements which pleaſure affords. The purchaſe and maintenance of wives is expenſive, and ſeveral women in a houſe together diſturb the peace of the family; for which reaſon the greateſt part have but one wife, the rich often take two, ſome go ſo far as three, but very few will venture upon four. The cuſtom is to marry a ſecond wife as ſoon as the former ceaſes to be young and fails in the power to pleaſe; nevertheleſs ſhe remains the principal wife, though the new one is in poſſeſſion of the favour and affections of the

huſband, and ſo of the reſt that ſucceed. Merchants, whoſe buſineſs calls them from city to city, maintain a wife at every place where they have a houſe. Whenever one of theſe wives follows amorous intrigues at the expence of her ambulatory ſpouſe, he gives her up to the gallant, and takes to himſelf another. The author knew a Ghivinſian at Orenburg who had thus diſpoſed of his eighth wife, and was already promiſed to a ninth. Fathers are thought guilty of a ſin in withholding their ſons long from wedlock; but many of them commit a real crime by a contrary cuſtom in marrying them while they are but boys. Notwithſtanding the great authority which parents have over their children, it ſeldom happens that they force their daughters into a union to which they are averſe.

As ſoon as the *kiyou* or ſuitor has aſked a girl of her father, he commiſſions a marriage-broker to ſtipulate exactly the *kalym*, or purchaſe of the fair one. It is paid in cattle, money, and cloaths. All the kinds of cattle are reckoned together, whence ariſes the ſaying

ſaying among them, that the *kylan* or betrothed coſt ſo many heads. In the governments of Kaſan and Orenburg the kalym is ſeldom under the value of 20 rubles, and ſometimes it amounts to 500. However, the bride brings a portion, which amounts ſometimes to a quarter, and ſometimes to half, of the ſum ſhe has coſt.

The eſpouſals conſiſt in a public declaration of the agreement made between the contracting parties, and then a moula repeats a prayer. The kalym is afterwards paid by inſtalments; while this time elapſes, the young man pays his court to the fair-one, and theſe viſits are called *going to the boſom*.

The marriage ceremonies differ a little according to circumſtances, and chiefly according to thoſe of fortune. However, it is the general method among the Tartars that the lady muſt firſt deſpoil the little centre of love of all its native fringe. This ceremony among the common people is performed the evening before by women who ſhave the circumference

ference with razors; but thoſe of a higher rank have learned how to procure a corroſive ointment, named *ſouragk**, compoſed of orpiment and quick-lime mixed with water or oil. It is applied in the bath three or four times ſucceſſively; if a new growth appears, they repeat the ſame operation. Many, to rid themſelves of the inconvenience of performing this requiſite more than once, magnanimouſly tear up all by the roots. The evening before the nuptials, the damſel covers herſelf with a veil, and her female companions come to deplore with her the approaching alteration of her ſtate. A couple of men ſing a hymn on matrimony, the burden of which is to recommend this union as the moſt deſirable thing in the world. Then they make the girl ſit down on a carpet, and carry her thus into the young man's houſe, where the rite is to be performed, and where the new relations are aſſembled.

At the celebration of the marriage, the moula aſks the parties whether they have

* The men uſe it likewiſe to ſhorten their beards.

taken

taken the reſolution of being wedded together; to which they anſwer that they are ſo reſolved, and that all the requiſites have been adjuſted between them. The moula repeats a prayer, and pronounces them to be man and wife.

The loſs of virginity before theſe proper preliminaries being reckoned a great reproach, a young huſband who does not mind ſecrecy on this head, on not finding the teſtimonials thereof the next morning, or by pretending not to have found them, may by this means obtain an augmentation of the dower from the parents.

The nuptial entertainments are accompanied with muſic and dancing, which often laſt for ſeveral days ſucceſſively. The kobas is an inſtrument peculiar to them: a ſort of violin, open at top, in ſhape ſomewhat like a gondola, having two ſtrings made of hair, and is played upon with a fiddleſtick, by means of which, and being properly touched by the fingers, it produces the different notes. This inſtrument is much leſs ſonorous as well as

leſs

leſs uſed than the Ruſſian balaleika, or guitar with two ſtrings. The gouſli of the Ruſſians, or the horrizontal harp, with 18 ſtrings of catgut, is alſo in uſe amongſt the Tartars. The ſongs of the Tartars of Kaſan, and thoſe who take after them, are commonly compoſed in blank verſe, but are very poetical and full of expreſſion. The lovers compare each other to the ſweet crane and the tender turtle, and preſent them with their eyes, their eye-brows, &c. The Tartarian melody is of the martial kind. Men and women, for the moſt part, dance ſeparately. Thoſe of the former are briſk and lively, but the dances of the females are compoſed only of ſlow and trailing ſteps, with the hands always held before the face.

Sterility is a great diſgrace to a wife, eſpecially when the huſband has more than one; in that caſe, the barren woman is always deſpiſed by thoſe that have children. A lying-in woman is impure till the return of the cuſtomary ſigns of health, at which period ſhe purifies herſelf by baths and prayers. The new-born, whether male or female, muſt

muſt be carried within ſeven days to the moula, who whiſpers a prayer into its ear, gives it a name, and then prays aloud. The prieſt almoſt always gives the child the name of the lunation or month in which it is born: by this means the whole nation would have but thirteen names for men and women among them, if the father did not take care to give the child the additional one of ſome relation; a ceremony never omitted at the feſtival dinner on the occaſion.

Ghadna or the circumciſion of boys is performed between the age of 6 and 15, by an *abdal*, or man whoſe buſineſs it is to circumciſe. This is not accompanied by any religious ceremony. The abdal goes about the towns and villages to circumciſe the little Tartars; and in every place the rich pay for the poor: becauſe, it being a great ſhame to be uncircumciſed after the age of fifteen, there is great merit in this act of charity.

The prieſts viſit ſuch as are dangerouſly ſick, and make them ſay their prayers. The corpſes of both ſexes are waſhed,

and then wrapped in a linen or cotton winding-ſheet, in ſuch a manner that only the face is ſeen; in this ſituation they ſprinkle it with a ſolution of camphire. This done, the prieſt ties a label upon the breaſt of the deceaſed, with this ſentence in Arabic written on it: *There is but one God, and Mohammed is his prophet.*

Their cemeteries are called *oulyar*, *maſaret*, or *kabyr*, and are always without the villages, and unincloſed. Men only attend the funeral: the body is carried in a coffin, with the head foremoſt, but is put in the earth without the coffin. The grave is five or ſix feet deep, and always made from the north-weſt to the ſouth-eaſt with a ſpace on one ſide within it. In this little cavern they place the body in ſuch a manner that none of the earth thrown in to fill up the grave may touch it; for they think that in a very ſhort time after the interment two angels come to lead the dead to judgement. After the inhumation, the moula ſays prayers, and the ground is replaced. For the three firſt days it is not lawful to make a fire in the houſe of the deceaſed.

ceaſed. During the four firſt weeks ſolemn prayers muſt be ſaid twice a day for the deceaſed, from a belief that his trial is tranſacted within that ſpace. One paſſage in their ritual for this occaſion, is; *O God, give him not over unto hell, but ſhortly tranſplant him into Paradiſe!*

The rich diſtinguiſh the graves of their family by erecting a little hut of balks, or by placing ſtones round them; others put only a poſt with a ſhort inſcription on it; others again place a large ſtone at the head on which they carve an epitaph, or ſometimes they content themſelves with writing the reſemblance of the ſignature the deceaſed was accuſtomed to uſe. The ſplendid times are paſt in which the ſtately mauſoleum was erected to their dead. The inſcriptions, whether in the Tartarian or Arabian tongue, contain the name and quality of the perſon, the year of his death, and ſome pious ſentence. For example:

This Epitaph
Is placed for

Minka

Minka Artſof,
in the
1112th Year *.
Every man is mortal:
God only is eternal.
The Prophet ſaith,
He that worſhips God, and abſtains from Sin,
Hath Mohammed for his neareſt kinſman.

Near the river Diouma, in the neighbourhood of Oufa, is a ſepulchral chapel, with a ſtone and an inſcription, of which this is the tranſlation:

Ghas Houſyam Byath,
Learned in all the Laws,
And
A Judge by the Rules of Juſtice,
Is dead.
To thee we make our Prayer,
Thou only God!
To have Compaſſion upon him,
And
To grant him thy Favour

* i. e. of the Hegyra.

By

By the
Remiſſion of his Sins.
He died
In the Year 744,
In the 7th Night of the Sacred Month.
He laboured,
And
Would have continued his Labours;
But Death came,
Who fruſtrates the Deſigns of Men.
None of us
Shall live here eternally.
Let every one,
On beholding this Tomb,
Think on
His laſt Hour.

Without entering into the detail of all the Mohammedan doctrines and opinions, it will only be neceſſary to ſhew the accuſtomed ceremonies and general belief of the followers of Mohammed in the Ruſſian empire. Even a moderate degree of zeal in matters of religion is held to be a mortal ſin; therefore every village has its medſched, or chapel, the ſervice of which is celebrated by one or

more prieſts. In their cities the moſques are ſpacious and neat, but without any ornament: there is an elevated place in them, where the Koran is read and explained. The floor of the moſque is always covered with carpets; and before the door is a ſmall veſtibule where every perſon leaves his ſhoes on entering the houſe of prayer. The medſcheds of ſmall villages are poor little huts badly conſtructed; and inſtead of a ſteeple they have a gallery at the top, from whence the ſexton calls the people to their devotions. The clergy is compoſed of agouns, or high-prieſts; moulas, or prieſts; abyſſes, or ſchoolmaſters; and of mou-aſtzins, or ſextons. One of their agouns has his ſeat at Kaſan, another at Tobolſk, and a third at Aſtrachan. The eccleſiaſtics have no ſettled revenue, though their functions bring them in ſomething; but the moulas are often obliged to follow commerce, or learn ſome mechanical trade, to gain a living by.

According to their belief, a Mohammedan renders himſelf impure by touching a dead body, by eating unclean food, by coition,

coition, by all the natural excretions, and by many other actions. On the other hand, bathing and prayer are efficacious in purifying the polluted body; piety and good works are meritorious of heaven. They have ſeveral ways of bathing; the moſt common is by ſimply waſhing themſelves; and, in default of water, they rub their hands with earth or ſand. Their good works conſiſt chiefly in giving alms and faſting. They keep 205 faſting days in the year, on which they are obliged, not to eat only ſuch and ſuch things, but to take neither meat nor drink of any kind till the ſun be ſet.

The Tartars are firmly perſuaded that the deſtiny of every man is fixed and inevitable, and that the angel of death calls him at his appointed hour; a belief that very much ſupports them in adverſity, and ſecures them from ſuicide. The Tartars ſubject to the empire of Ruſſia have no monks amongſt them; but numbers indulge a piety bordering on enthuſiaſm. They imagine that by piety it is poſſible to become a ſaint, and that departed ſaints receive the prayers of the

living; for which reaſon they hold their tombs in great veneration, and attribute to them ſeveral miraculous virtues. Many of theſe tombs of different Tartarian ſaints are ſeen in the deſert of the Kirguiſeſians, near Ghiva, among the ruins of Boulymer, and eſpecially at Turkoſtan. Their religious feſtivals are regulated by the lunations; ſuch as Moulit bairan, the anniverſary of the birth of Mohammed, Kourban bairan, Romaſan, and many others.

Five times of adoration are obſerved every day, to which they are called from the top of the turrets of their moſques by the ſexton, who ſings their creed: *There is but one God; and Mohammed is his Prophet.* They very rarely neglect any of theſe times of prayer; but if any one be hindered he fails not to obſerve them privately, at the riſing and ſetting of the ſun, in his houſe; or in open air if he be on a journey. On this occaſion he takes off his ſhoes; or at leaſt ſpreads his coat upon the ground, and ſits croſs-legged upon it while he makes his prayer. Nothing is able to interrupt them in their devotions,

which they always perform with the moſt fervent piety; turning their face towards Mecca, or if at home towards the word ALLA. This is the great name of the Moſt High, which every man writes up in ſome part of his room. The five univerſal adorations are, *Namal bandal*, the prayer ſaid at the riſing of the ſun; *Namal biſchni*, that about noon; *Namal digak*, that in the afternoon; *Namal ſchan*, that in the evening; and *Namal Kaſſan*, the prayer repeated in the night-time; each of which laſt half an hour. Before going to chapel the Tartars bathe at home, and afterwards put on their ordinary dreſs. Every one, as has been above obſerved, takes off his ſhoes on entering the chapel; the rich in prayer time put on a *tſchalma* or Turkiſh turban; the agouns wear them always, and the moulas keep on their common cap during the functions of the moſques.

The prayers of the Tartars are in the Arabic language, and performed with the moſt ardent devotion; every one holding a roſary in his hand, by which he marks his

petitions. The prieſt ſits croſs-legged upon his heels facing the congregation; he recites the prayers in a ſoft and pathetic tone of voice, and the aſſembly repeats them, or anſwers *Amin!* to each. When the word ALLA is pronounced every one heaves a profound ſigh, ſtops his ears, and puts his hands over his eyes and beard, as if ſenſible of his unworthineſs to hear the glorious name, and to lift up his eyes towards Heaven. During the prayers that are addreſſed to the tutelary angels they throw their eyes about them to the right and left. In the other parts of the ſervice they ſit upon their heels, riſe up often, make a profound inclination of the body, remaining a long time in that attitude, and at times proſtrate themſelves with their faces upon the earth.

They waſh themſelves before they take an oath; then, ſtriking the Koran three times againſt their breaſt, they pronounce theſe words: *May thy curſes ſtrike me, if I make a falſe oath!*

THE

THE TOURALINZES.

THE Tartarian conquerors having ſubdued Siberia in the XIIIth century left a colony on the eaſtern extremity of mount Oural, nearly about the middle of that vaſt chain. This colony, eſtabliſhed in a mountainous country, covered with foreſts, and in the neighbourhood of the Vogouls, perceived the neceſſity of building fixed dwellings a long time before the other colonies found themſelves obliged to take the ſame method. A ſettled and permanent reſidence, or city, is called *Toura* in the Tartarian language; and hence this colony received the name of *Tourali* or *Touralinzi*, eſtabliſhed people, or people ſettled in a town: the appellation remained afterwards, and at length they adopted it themſelves.

From their arrival in Siberia to the preſent time, they have conſtantly occupied the country lying between the rivers *Tauda* and

Iſet, extending on both ſides the *Toura*, to which they have given their own name, from the frontiers of the Vogouls, in the high mountains, as far as the mouth of *Toura*, which opens in the left bank of the *Tobol*. The country of the Touralinzes is mountainous, but on the ſide of the laſt mentioned river there are conſiderable plains, and a great number of fertile fields and foreſts. *Tſchingui toura*, i. e. the city of Tſchingui, was the place of their firſt eſtabliſhment. In proceſs of time, the name of this city was changed to that of Tioumen, which a conſiderable town that the Ruſſians have built in its ſtead retains to this day. At the time that Yermak* made himſelf maſter of this people in the year 1580, their ſovereign Mourſa Yepanſa held

* Yermak was a robber, who, at the head of ſome thouſand Koſaks of the Don, pillaged the cities on the borders of the Volga and the Caſpian ſea. He penetrated into Siberia, and took poſſeſſion of the ſeveral cities; but, finding his power inſufficient to maintain them, he made an offer of his conqueſts to the Tzar Ivan Vaſſilievitſch, and deſired his aſſiſtance. Yermak, beſides this ſuccour, obtained a pardon from the Tzar for himſelf and his people: from which time the Ruſſians have retained poſſeſſion of Siberia.

his

his reſidence at Toura, a more modern town, and built higher up than the former on the river of that name. The Ruſſians rebuilt it in the year 1600, and preſerved its ancient name, though the Tartars of theſe parts call it likewiſe Yepantſchina. At preſent the Touralinzes occupy a very conſiderable ſlabode of their own near Tourinſk, oppoſite the city on the left bank of the Toura. A good number are fixed at Tourinſk, and not fewer at Tioumen. The reſt live in villages diſperſed on the ſides of the Toura, and in foreſts on the banks of the ſeveral little rivers which run into it. Several Ruſſian villages are interſperſed among them, but their number is not conſiderable.

Among the Tartar citizens ſettled in Toura and Tioumen, are ſeveral Bougharians and Tartars of Kaſan, who follow the cuſtoms and religious tenets of their brethren at Kaſan, from whom they are not diſtinguiſhable either in their manners or their dreſs: their cuſtoms, their œconomy, their family-life, are in every reſpect the ſame; for an account of them, therefore, the reader is referred

referred to the preceding diviſion that relates to the Tartars of Kaſan.

The Tartar-villagers of Toura are the unmixed deſcendants of the ancient inhabitants of theſe countries; they appear even to form a particular race, though abſolutely ignorant of their own origin. They are diſtinguiſhed from the other Tartars by their exterior, being large of perſon, robuſt, and ſomewhat luſty, a large head, and ſtrong lineaments, bordering a little on the Kalmouks. They have generally black hair, lank, and ſcanty; are of an honeſt, laborious, docile, and timid character; and in their manners leſs poliſhed and leſs cleanly than the Tartars of Kaſan.

Their villages are ſmall, few of them containing more than about ten farms. In the Tartarian tongue theſe villages are called *aouls*, but the Ruſſians call them *yourti*. Their houſes are ſmall, made of balks, and in their conſtruction reſemble thoſe of the Tartars of Kaſan, which indeed is the general method among all the Tartars; an open antechamber, which ſerves for a ſtore-room, a ſtable,

ſtable, or other purpoſes, as circumſtances require. Their funiture conſiſts of very few things, and their whole manner of living is dirty and diſagreeable.

They all cultivate ſome ſmall fields, generally poſſeſs a little flock, which they prefer to agriculture, and for the moſt part keep bees. In winter they almoſt all follow the chace, and attend the fiſhery: in the former purſuit they faſten to their feet little boards, very thin, in length of 8 feet, and 7 or 8 inches broad, turned up at the extremities, and covered with the ſkin of the feet of the rein-deer or elk; with theſe ſhoes they go lightly over the ſnow. Their women are employed in like occupations with the Ruſſian women, whoſe houſewifry and manner of life they every day imitate more and more.

The Touralinzes earn an abundant ſubſiſtence by the ſeveral trades they exerciſe; and yet they never amaſs any great wealth. They are taxed at the rate of two ſables a head for the males alone; inſtead of which a man may pay twenty ermine ſkins, if he finds it

it more convenient, and even theſe they are allowed to ſell and to pay the tax with a part of the produce.

The national language is the Tartarian, yet moſt of them ſpeak likewiſe the Ruſſian. Having no ſchools, they have formed to themſelves a wretched dialect, mixed with a great number of Ruſſian and Vogoul terms.

The dreſs both of men and women is a mixture of Ruſſian and Tartarian, with many variations of their own; it is always, however, poor and mean. That of the women is copied moſtly after the taſte of the Tartars, and that of the men after the Ruſſian. Their cookery is in the Tartarian ſtyle, but they love the Ruſſian drinks. They all chew tobacco almoſt the whole day long.

The religion of Mohammed was heretofore that of the Tartars of Toura, as it is of the Tartar-citizens at preſent; but the Tartar villagers were baptized in the years 1718, 1719, and 1720, by the care of Philotheus archbiſhop

archbiſhop of Tobolſk. As their Mohammedan ſchools were ſuppreſſed at the ſame time, they have loſt by degrees the arts of reading and writing; and it is very uncertain whether there be one amongſt them at preſent capable of either. Their ſcattered huts together with their poverty have been great obſtacles to their inſtruction by the Greek clergy, inſomuch that almoſt all of them have wandered into the paths of ignorant and ſuperſtitious ſectariſts, who know not themſelves what they ought to believe or do. Circumciſion is no longer practiſed among them; neither do they any more eat horſefleſh; yet, in conformity with the Mohammedans, they abhor pork, and the other ſorts of food declared in their law to be unclean. They faſt and keep meagre days ſometimes by the precepts of one religion, and ſometimes by thoſe of the other.

At preſent no man is allowed to have any more than one wife at a time, whom he marries without any hope of being able to part with her. The wife is bought after the manner of the Mohammedans, and they are to be obtained

obtained at a very reaſonable price, becauſe the people are poor, and becauſe the monogamy to which they are bound leaves plenty of young women in readineſs for huſbands. The common price of a girl is between five and ten rubles, and thoſe that have not ſo much money may have a wife at any time in exchange for a horſe. If a perſon ſhould give ten rubles, together with a horſe, or a few ſheep and ſome cloaths, he is thought to have been very extravagant; and his lady muſt be a perſon far above the common rank."

The

The TARTARS of TOBOLSK.

SIBERIA and the country about the river Tobol was the principal ſeat of the Tartars before the Ruſſians added that vaſt territory to their empire. The ancient capital was Sibir, a city at that time ſituated on the right-hand ſhore of the river Irtiſch, 16 verſts below the preſent city of Tobolſk. When Yermak had penetrated as far as the Irtiſch in the year 1582, and driven from thence the kan Koutſchoum, actual ſovereign of Siberia, Sibir was demoliſhed, and the Tartars of thoſe parts were for the moſt part diſperſed abroad. If one may form a judgement from the ruins of Sibir, we may ſuppoſe it to have reſembled the Bougharian cities, that the houſes were built of unbaked bricks, and that it had the form of a fortified camp. In 1587, the government of Ruſſia, inſtead of the ruined Sibir, cauſed Tobolſk to be built, the preſent capital of Siberia, juſt at the confluence of the Tobol with the Irtiſch.

The

The preſent Tartars of Tobolſk are deſcended from the antient Tartars of Siberia who remained in their country. They take their name from the Tobol, both ſides of which they occupy, as well as the borders of ſeveral ſmall rivers that fall into it, from the frontiers of the country of the Kirguiſians to the mouth of the Tobol. But we muſt take care not to confound this people with the Tartars ſettled in the city of Tobolſk, or with the Tartars of the Irtiſch; for the former are the deſcendants of a Bougharian colony, and the others are partly Barabinzes; as, for example, thoſe of Tara: and another ſettlement is compoſed of Bougharians.

The villages of the Tartars of Tobolſk contain from 10 to 50 farms, and their number may ſomewhat exceed 4000 males. Their exterior and whole conſtitution reſemble the Touralinzes ſo much, that theſe two people muſt originally have been of the ſame race. However, as the Tartars of Tobolſk are ſtill attached to Mohammedaniſm, whilſt the Touralinzes are baptized, this difference in their

their principles renders them eaſily diſtinguiſhable in many reſpects.

Their habitations are inferior to thoſe of the Tartars of Kaſan, but better than thoſe of the Touralinzes; the ſame obſervation holds good of their furniture. The open country which they inhabit might be advantageous for cattle, but a peſtilential air which frequently infeſts all the confines of the Irtiſch and the Tobol often deſtroys their horſes and oxen: and the being liable to theſe diſaſtrous events has effectually diſcouraged them from cultivating this part of rural œconomy. All theſe Tartars are huſbandmen, though none of them plough more than three *deſettines* * of land a-piece; and, as they do not abound with game, and bees do not ſucceed well with them, this people are not wealthy. Their women, who all of them follow weaving, either of linen or cloth, make uſe of the ſame ſort of frames as the Tartars of Orenburg who inhabit the banks of the Oural: the

* A deſettine with them is an extent of 60 fathom (or more properly the ſpace between the extremities of a man's fingers when his arms are extended), and 40 broad.

conſtruction of theſe frames is ſimple, but the work proceeds but ſlowly in them. Their taxation is moderate, paid in coin; for which reaſon they go under the denomination of the taxed Tartars, to diſtinguiſh them from thoſe who perform military ſervice in the capacity of Koſaks in lieu of their tribute.

As the Tartars of Tobolſk are Mohammedans, they adhere to the manners of their forefathers in the tenets of their religion, in cleanlineſs, and in the education of their children; ſo that they reſemble altogether the poorer ſort of the Tartar villagers of Kaſan: the habits, food, and cuſtoms, of theſe two people are exactly the ſame. Their poverty permits them not to indulge in luxury and debauchery; and the reaſon that few men have more than one wife is, that a marriageable girl fetches from 20 to 50 rubles.

The TARTARS of TOMSK.

WE muſt diſtinguiſh the Tartars of Tomſk from the Tartarian colony which occupies one ſlabode of the city of Tomſk; for theſe latter, as well as the Tartars of Tobolſk and Tara, are a Bougharian colony. The Tartars of Tomſk, properly ſo called, dwell on both ſides of the Tom and of the ſeveral rivers that run into it: their ſettlements extend from the mountains of Kouſnezk, above and below the city of Tomſk, to the mouth of the Tom in the right hand bank of the Oby. Theſe Tartars divide themſelves into four *voloſts*, of which Tſchaty or Tſatſki is the moſt conſiderable. Each voloſt comprehends thirty villages, among which are ſome Ruſſian. Since the numbering of them in 1760 each voloſt pays a tax for 430 males.

The figure, character, and language, of this people perfectly reſemble thoſe of the

Tartars of Tobolſk; and every circumſtance renders it probable that the Tartars of Tomſk, thoſe of Tobolſk, and the Teuralinzes, are the iſſue of the ſame horde. Agriculture is not much followed by them; they prefer cattle, and moſt of them have a few hives of bees. The mountains of Kouſnezk covered with foreſts are favourable to the chace, which they do not neglect. They pay their tribute in ſkins of elks and deer, or if they chuſe it in money.

The dreſs of the men is the ſame with that of the Tartars of Tobolſk and the Tartar villagers of Kaſan. The dreſs of the women differs but little from that of the females of Kaſan. The *taſtar* is a part of their common dreſs, being a large linen veil. When dreſſed they wear a little cap of ſome rich ſtuff, and on the top of that another cap flatted and bordered with fur round the brim. The necks of their ſhifts are always embroidered in different colours, and they wear rings of glaſs-beads for ear-rings. The uſual tea of this

this people is an infuſion of the *tormentilla erecta* of Linnæus; it is of a pleaſant red colour, is drunk without milk, and is a great aſtringent.

Polygamy is allowed among them; but as they are not rich, they do not avail themſelves of the permiſſion. The handſomeſt woman never coſts more than 50 rubles. The author was preſent at a wedding in the voloſt Tſchauſki, and found the ceremonies exactly ſimilar to thoſe of the Tartars of Kaſan. The bride, twenty years of age, not handſome, but of a good complexion, coſt no more than a horſe and a holiday-gown for her mother; though the huſband, if we may judge from the number of his gueſts and the entertainment that he made, was far from being poor. A ſecond wife, however, if he were inclined to keep two, according to the aſſertion of the gueſts, would coſt him double that ſum.

The Tartars of Tomſk bury their dead in the neighbourhood of ſome foreſt,

and commonly build over every grave a hut of balks; and, as theſe ſepulchral huts are in the ſhape of their houſes, a cemetery ſeen from a diſtance has the appearance of a village.

THE

THE NOGAYAN TARTARS.

FOR ſeveral centuries the name of the Nogayans has been very eminent as one of the moſt conſiderable hordes, which, having mixed but little with the other Tartars, has undergone fewer alterations, and has never changed the place of its ſettlement, which has been ever ſince the XIIIth century in the ſteppes or deſerts on the northern ſide of the Euxine and the Caſpian ſea, and on the northern ſide of Mount Caucaſus; beſides ſeveral ſettlements to the weſt and north-weſt of the Euxine; in ſuch manner that they occupy the lower part of the Volga, the rivers Terek, Kouma, and Kouban, the environs of the Palus Mœotis, the borders of the Tanaïs in the peninſula of Krimea, and the banks of the Boryſthenes and the Dnieſter, to the other ſide of the Danube. The Nogayans are made up of a conſiderable number of hordes, ſome numerous, and others ſmall, ſeveral of which have frequently

changed their ſtation in the vaſt deſerts they inhabit, and as often changed their name, one while taking that of the river of the place they ſtop at, at another that of the leader who heads them, and again at other times according to other circumſtances.

There were ſtill remaining at the beginning of the preſent century a number of free Nogayans, who made their perambulatory courſes about the neighbourhood of the Yemba, in the wilderneſs of the Kirguiſians; but Ayouk, the famous kan of the Kalmouks, drove them farther on towards the weſt, obliging them to fix the place of their retreat beyond the Volga and the river Oural. Not long afterwards PETER THE GREAT tranſplanted them amongſt their brethren in the deſarts of the Kouma and Kouban; and at the ſame time declared the Nogayan Tartars of the horde of Koundourof ſubjects of the Kalmouks with whom they remained. During the troubles that aroſe after the death of kan Ayouk, the Nogayans had ſo much to apprehend from the diſſentions of the Kalmouks, that the hordes Dſchiſanſki and

Dſcham-

Dſchamboulaïſki took the reſolution of withdrawing themſelves; and, paſſing the Boryſthenes, put themſelves under the protection of the Ottoman Porte. In the laſt war between the Ruſſians and the Turks, in the year 1770, theſe two hordes returned to their country; and thoſe of Yediſchkoul and of Akerman or Bielogorod followed their example. At preſent theſe four hordes lead a paſtoral or wandering life in the deſarts about the ſea of Azof, between the Tanaïs and the Kouban. They are reckoned at about 70,000 bows, that is to ſay, ſo many men capable of uſing the bow.

By the peace concluded in 1774 between Ruſſia and the Porte, the Sultan, at the requeſt of the court of Ruſſia, declared the Tartars of the horde of Krimea free and independent, together with their allies and tributaries, as well as the four hordes abovementioned, who had put themſelves under the protection of the Krimea. At the ſame time the Tartars of Boundziak, with thoſe about the Black ſea from the Boryſthenes to the Dnieſter and Danube, were likewiſe declared free

free and independent. Nevertheleſs, there are many ſmaller hordes on the borders of the Danube in Beſſarabia that ſtill acknowledge their ſubjection to the Ottomans.

The Tartars of Aſtrachan are thoſe of the Nogayans that are ſubjects of the empire of Ruſſia. Theſe are diſtinguiſhed by *Yourtovi*, or Tartar citizens, *Aoulni*, or Tartar villagers, and *Koſchevi*, or encamped Tartars, who live in tents. The Yourtovi live in the city of Aſtrachan; the Aoulni occupy ſix villages in the environs of that city; and the Koſchevi purſue their erratic courſes in the neighbourhood of the Caſpian ſea, by the route of Kiſliair. At the conqueſt of Aſtrachan the Nogayan citizens and villagers together amounted to the number of 25,000 bows, or effective men: in the year 1715, there were ſtill 12,000; but in 1772, they could count no more than 1200 families; and, after adding the encamped Tartars all together, they ſcarcely amounted to 2000 pots; *i. e.* ſo many families, their way being to reckon them by pots. The decreaſe of population is the effect of their frequent emigrations,

grations, ſometimes by whole families, to the Tartars of Caucaſus, to the Kermeans, and elſewhere; the encamped Nogayans more eſpecially, who have often joined intereſts with the Baſchkirians, and even with the Kirguiſians.

The Tartars of Terek lead a wandering paſtoral life along both the banks of the river Terek. They make about 6000 families, and are tributary to ſeveral Kalmouk princes in ſubjection to Ruſſia.

The Nogayans that compoſe the aſſemblages of Kaſaï Aoul and of Narous Aoul are in the confines of the different rivers which fall into the Kouban, and eſpecially the borders of the Laba. Theſe contain about 10,000 *pots* or families, and both people are governed by one prince. Theſe Nogayans are under the protection of Ruſſia: during the laſt war they exerciſed ſeveral hoſtilities againſt the Ruſſians; but, in 1771, they returned to their obedience, and renewed their homage to that empire.

The

The horde of Koundourof purſue their wanderings in the deſart of the Kalmouks on the banks Aghtouba, which is an arm of the Volga; they are reckoned to poſſeſs about 1000 yourts or houſes. This horde was formerly in ſubjection to the Kalmouks *, but, when in 1770 a party of Kalmouks quitted the Ruſſian ſteppes, to eſtabliſh themſelves in the deſarts of Soongaria, the Nogayans of Koundourof ſet themſelves at liberty, and ſought a refuge in the iſles of the Volga, a little below the fortreſs of Kraſnoyarſk. As by this proceeding they did not ſurrender themſelves as the property of the crown of Ruſſia, they are ſuffered to enjoy their liberty. Among the Tartars of Koundourof are many Bourouttian families of the great horde of the Kirguiſians, who in 1758 came with a troop of fugitive Soongarians to fix themſelves among the Kalmouks of the Volga, and from that time have entirely united with them.

* See before, p. 72.

Beſides

Beſides theſe different Tartars, many bands of Nogayans are diſperſed among the other Tartars of the Ruſſian empire; inſomuch that the whole number of Nogayans is very conſiderable.

As the Nogayans, who have continued in the heritage of their anceſtors, have intermingled very little with the other Tartars *, all their different hordes have preſerved a great reſemblance to each other, although they diſcover a little variety in their manner of life. Their perſon bears ſome reſemblance with that of the Kalmouks, or perhaps rather of the Bohemians; their ſtature is ſo various that it would be difficult to pitch upon a mean; their complexion is brown, their eyes ſmall, their look wild, their ears large, and their hair black. They are of a gay temperament, but rude in their manners, ignorant, uncleanly, deceitful, given to rapine, and loſe their courage on the leaſt reſiſtance. From this deſcription the Tartar

* See above, p. 71.

citizens

citizens of Aſtrachan muſt be excepted, whoſe intercourſe and mixture with other Tartars have given them an appearance more like the characteriſtic of the nation; and they are nowiſe inferior to the Tartar citizens of Kaſan either in politeneſs and refinement of manners, in their way of life, or in the goodneſs of their moral character.

All the Nogayans ſpeak the Tartarian language; but their ſchools, excepting thoſe of Aſtrachan, are poor and miſerable where they have any; but, generally ſpeaking, they have none at all; which is the reaſon that in all the different hordes we find ſo many different dialects, and generally very bad. As to other knowledge there is hardly a trace of any kind to be met with among them.

The political conſtitution of the Tartars of Aſtrachan is abſolutely the ſame with that of the Tartars of Kaſan; thoſe of the other Nogayans are different indeed; however, generally ſpeaking, they have preſerved more of the ancient Tartarian conſtitution than thoſe of many other hordes. Their nobility

is

is numerous, having different *myrzas* or princes, ſeveral of whom were formerly very powerful; but as the greateſt part of them were ſevere and tyrannical, their ſubjects diſperſed by deſertion, which greatly diminiſhed their power.

Beſides the Tartars of Aſtrachan there are hordes the individuals of which have a fixed abode; theſe inhabit the villages ſituated on the Terek, the Kouban, and the Kouma, but the number is ſmall in compariſon of the wandering Tartars. What the neighbour nations call a *voloſt* and an *oulous*, with theſe people is a *taboun* *; the elder, or commander of the taboun, is called head or chief. Theſe tabouns, even although they ſhould conſiſt of wanderers, bear in their different hordes the name of *aouls*, or villages; of which that of Kaſaï Aoul, before mentioned †, may ſerve for an example: on the contrary the real villages of Aſtrachan are called tabouns.

* An aſſemblage of hordes.

† See p. 75.

All

All the Tartars of Aſtrachan, and ſeveral others in different hordes are really tributary ſubjects of the Ruſſian empire; the other Tartars of theſe countries are ſimply under the protection of that power, governing themſelves by their own laws, and regulating their actions by their own inclinations and perſonal intereſts, provided they commit no hoſtility againſt Ruſſia and her allies. This perfect liberty is the cauſe of the difference obſervable in their characters. As there are known to be ſeveral turbulent and ungovernable ſpirits among them, theſe protected colonies are obliged to give *amati*, that is, hoſtages, taken out of their principal families. The Yaſaſchni, or tributary Tartars, are exactly on the ſame footing with thoſe we have ſpoken of above. The Tartars of Aſtrachan, both citizens and villagers, pay a tax in ready money; the encamped Tartars work in the vineyards of the crown, and at other laborious employments. The Tartars of the city of Aſtrachan have the privilege of a peculiar court of juſtice; but this Tartar juriſdiction has a Ruſſian aſſeſſor; whoſe

buſineſs it is to ſee that no judgement is iſſued contrary to the laws of the country. The Kalmouks, formerly maſters of the Tartars of Koundourof, never treated them in any degree as ſlaves; and the moderate tribute they impoſed upon them conſiſted only in cattle, butter, &c. The leſs powerful among the preſent Tartarian princes act in the ſame manner towards the little hordes that are under their protection.

The habitations and manner of living of the Tartar citizens and villagers of Aſtrachan are the ſame with thoſe of the Tartars of Kaſan. They occupy a very conſiderable ſlabode in the city of Aſtrachan, in which they have a magazine for goods, built of bricks, and ſeveral ſhops upon arches. Theſe Tartars carry on an important commerce with the Armenians, Perſians, Indians, Bougharians, &c. and their manufactories of Morocco leather, cottons, camblets, and ſilks thrive very much. In making ſoap they uſe the fat of ſea-dogs, caught in great numbers in the Caſpian, mixed with *ſode*, an alcaline aſh from vegetables. The women ſpin cotton

to ſuch good account that it commonly ſells for 3 or 4 rubles the pound. The agriculture of the villagers is for the moſt part confined to the culture of millet, for which the ſoil is peculiarly adapted. Garden-ſtuff is their principal nouriſhment, with which they ſupply the whole city of Aſtrachan.

Such of the Nogayans as have ſettled habitations in the hordes of mount Caucaſus follow the manners of the Kabardins, except that their villages are not ſo well conſtructed as thoſe of the latter. They never erect any ſolid and durable buildings; their houſes are poor, made of ſticks and bruſhwood filled up with clay, on which they beſtow but little trouble becauſe they ſoon quit them to build new ones. The care of cattle they make their principal employment, in which, however, they do not ſucceed ſo well as their vagabond brethren. They ſow barley, oats, flax, hemp, and tobacco.

The yourts, or huts of the wandering Nogayans, which they alſo call *kibitkas*, are ſometimes round, ſometimes hexagon, and often

often octagon, much inferior to thoſe of the Baſchkirians, whom we ſhall preſently ſpeak of, both in ſize and conſtruction. The ſkeleton is made of ſtakes cloſe together, which are renewed on every migration. The top is a little elevated and open in the centre, as a paſſage for the ſmoke, and the admiſſion of light. Thoſe that are able line their huts with felt, and cover them with matting compoſed of reeds. The huts of the Nogayans of Koundourof are of a very ſingular conſtruction, hardly two fathoms in diameter, and ſo interwoven with buſhes as not to be taken to pieces. Their roof is a ſort of flatted vault made of bent ſticks united at top, to form a circle whoſe opening lets out the ſmoke and admits the light: by way of ornament they hang out of this hole a rag of different colours as a miſerable ſubſtitute for a flag. To tranſport this hut they place it on a two-wheel cart in ſuch a manner that the wheels are hid within the hut. In the ſummer ſeaſon, when the habitation is to continue but a ſhort time in one place, it remains on its cart, and the family eat and ſleep on the ground under it.

The rich have commonly two or more huts and carts, to which they ſometimes add little cloſets for ſleeping in; inſomuch that when theſe Tartars are on the march they give the appearance of a moving village or a camp. The vignette at the head of this diviſion of our work gives an exact repreſentation of theſe extraordinary habitations.

The houſhold furniture of theſe wandering nations is generally very mean; but that of the Nogayans is miſerable even for a wandering people. Pots, veſſels of wood or ſkin, bottles made of hollow gourds, a cart with two wheels, mats, felt tapeſtry, and a hatchet, compoſe nearly the whole catalogue.

Their riches conſiſt in cattle, horſes, oxen, Kalmouk and Tſcherkeſſian [Circaſſian] ſheep. They tend their ſheep after the manner of the Kirguiſians; but their flocks are leſs numerous, conſequently the Nogayans are poorer, and the cauſes of this are that their meadows are not ſo extenſive, and that the different hordes are for ever vexing and injuring each other; to which may be added the

the heavy contributions they are laid under by their nobility and princes. A myrza, or prince of this nation, is reckoned tolerably rich if he poſſeſſes 1000 horſes, 500 neats, 2000 ſheep, 200 goats, and about 20 camels, which is generally the proportion of their flocks and herds. It is very rare to meet with a man that poſſeſſes 1000 head of the different ſorts of animals above-mentioned together, numbers of them are not maſters of above 200, and the generality much fewer.

The Tartars of Koundourof give the preference to horned cattle; they ride them inſtead of horſes, of which they have but few, and uſe them for draught. In general the cattle of the Nogayans reſemble thoſe of the Kalmouks and the Kirguiſians, not large, but lively and ſtrong, and ſell to conſiderable profit. Thoſe who cannot keep cattle maintain themſelves by their induſtry, following the trades of ſhoe-making, tanning, and other handicrafts; while ſome of them alleviate their poverty by ſheep-ſtealing and other kinds of rapine, which they exerciſe to advantage among their neighbours and the

nearer hordes. Their whole manner of life is very much like that of the Baſchkirians. In ſummer they live upon milk and wild roots; in winter their food conſiſts of fleſh, cheeſe, oatmeal, &c. The uſe of bread and cakes is by no means common with them.

The dreſs of the Tartars of Aſtrachan greatly reſembles that of thoſe of Kaſan. The ſleeves of their upper garment reach no lower than the elbow. Young men do not always ſhave their head, but often cut the hair pretty cloſe to the ſkin. The Nogayans that live in hordes, and are beſides rich, dreſs themſelves like the Kabardines, who will be mentioned hereafter; the reſt follow the cuſtoms of the lower claſs of the Tartars of Kaſan, diſtinguiſhing themſelves ſomewhat, however, by the different ſhapes they give to their caps.

The women dreſs ſomething like the Armenians. Their girdle is ornamented with various figures in ſilver, copper, &c. Beſides rings and ear-rings, ſome of the Nogayan women wear a golden ring in the cartilage

tilage of the noſe ſo large that it reaches to the lips; and even ſome of the Tartar women of the city of Aſtrachan follow this cuſtom. The women of Koundourof wear this ring in one of their noſtrils. The common people have no great affection for their wives, and treat them with ſeverity: their very countenance has the air of diſcouragement and fear. Their cloathing is poor, and for the moſt part dirty and ragged.

All the Nogayans are Mohammedans of the Sounie ſect. The Tartars of Aſtrachan have fifteen medſcheds or moſques, and good ſchools. A high prieſt preſides over their clergy, who is called *kaſi*. There is at preſent in one of their villages a ſcheik, or deſcendent of Mohammed, who diſtinguiſhes himſelf from the other Tartars by a green turban and an extraordinary piety. The other Nogayans are extremely ignorant, and have therefore mixed a great number of pagan ſuperſtitions among their religious cuſtoms.

Thoſe of the hordes are ſerious in company and converſation, but very hoſpitable; carrying their kindneſs to ſtrangers and travellers ſo far as purpoſely to allure them to nocturnal amuſement with their wives.

A father commonly purchaſes girls of from four to ſix years of age for his ſons, whom they afterwards marry. The young people only partake of the nuptial feſtivities for the firſt day; during the other days of diverſion they do not go out of their hut, but have their victuals brought to them. Their manner of facilitating, as they call it, the delivery of their women, is exactly contrary to common ſenſe: when the woman is near her time they tie a belt under her arms, by means of which they hoiſt her up and let her fall ſucceſſively. As they are of opinion that all the emiſſions of a dead corpſe defile the living and render them impure, they have the filthy cuſtom of cramming cotton into all the apertures of the body without exception.

THE

THE SETTLEMENTS ABOUT MOUNT CAUCASUS.

THE repeated expeditions of the Tartars have occaſioned a great number of migrations among the different people of Mount Caucaſus. This chain of mountains which fills the ſpace between the Caſpian and the Euxine extends from the weſt eaſtwards, bordering on Perſia to the ſouth, and Ruſſia on the north. The fertility of the ſoil induced as well the remains of its ancient inhabitants to continue there in ſpite of every reaſon that could urge their forſaking it, as the great diverſity of nations of which their conquerors were compoſed to take poſſeſſion of it: inſomuch that it is, perhaps, impoſſible to produce another country in the world, of the ſame extent, containing ſo great a diverſity of nations and languages as this. Here are Greeks, whoſe anceſtors have dwelt here from the firſt periods of hiſtory: here

are

are the deſcendents of thoſe Genoeſe who held poſſeſſions with ſo much authority on the ſhores of the Euxine about the XIIIth century: here are Moravian brethren, Perſians, and various colonies of other people. The victorious Tartars abſorbed as it were the remnants of the different diſperſions, who ſucceſſively adopted the way of life, cuſtoms and religion of their maſters. The reciprocal intermarriages of theſe nations has ſo mixed and corrupted their primitive languages that it is difficult at preſent to trace theſe people up to their originals; a difficulty increaſed by their living in perfect ignorance of their own hiſtory, and even of the art of writing. All, excepting the Georgians, have long been called Tartars becauſe of the great reſemblance in the manner of living, and of the Tartarian mixture ſo very perceptible amongſt them. To diſtinguiſh them, however, from the Tartars properly ſo called, the Ruſſians gave them the appellation of *Gorſkie Tatari*, or highland Tartars; which is the reaſon why they are taken notice of in this place, although many of them belong originally to various other people.

According

According to the geographical diſtribution of theſe countries, Georgia and the provinces belonging to it take up the principal part of the ſouthern ſide of Mount Caucaſus, as the Kabardines do the northern. The eaſtern-moſt part of Caucaſus comprehends the province of Leguiſtan, the diſtricts of the Troughmenians, Derbent Altypari, &c. On the weſtern ſide, that is, towards the Euxine or Black ſea, lie the territories of the different mountaineers in ſubjection to the Turks.

The Georgians and the Leguiſtans are independent, conſequently they have made themſelves maſters or protectors of the inferior tribes of their neighbours. All the other people of theſe countries are vaſſals, or under the protection either of Ruſſia, the Porte, or Perſia. According to the general deſign of this work, no notice ſhould be taken of any but ſuch as are in ſubjection to Ruſſia; by following it too cloſely, however, in this place, we ſhould run the riſk of becoming unintelligible, as theſe turbulent troops are ſometimes

ſometimes on one ſide and ſometimes on another; one day acknowledging the ſuperiority of this ſovereign, and the next of that, to which changes they are directed one while by inclination, and often by compulſion. The diſtricts which they ſeverally occupy croſs each other conſiderably; and, excepting that of the Georgians, the conſtitutions of theſe different people have a great reſemblance, inſomuch that any one may ſerve as a deſcription of the others. All theſe reaſons ſeem to make it neceſſary for ſomething to be ſaid of them here; though the account of them ſhall not be very minute, eſpecially as the itinerary remarks of M. Guldenſtœdt, of the imperial academy of ſciences at St. Peterſburg, will ſhortly appear, from which the public may expect a more particular account of the ſituation and hiſtory, hitherto obſcure, of the ſwarms of Caucaſus, ſo remarkable in the great migrations which have formerly happened in theſe parts.

The Leſguians, to whom the Georgians give the name of Lekki, inhabit the province of Leguiſtan, in the eaſtern part of Caucaſus.

The territory of this people comprehends ſeveral diſtricts, governed by particular princes, who in their language are called *Mouzaart*. Of all theſe princes the kans of Aouar and Kaſkoumugh are at preſent the moſt powerful, each of them being capable of arming 5000 horſemen. At the peace concluded in 1739 between Ruſſia and the Porte, the Leſguians were declared free.

The Troughmenians, called likewiſe Tartars of Terekemen, are the ancient Tourkomans, and occupy the eaſtern part of the ſouthern ſide of Caucaſus, from the weſtern ſhore of the Caſpian ſea, as far as the province of Kaghetia in Georgia. Their diſtricts are Derbent, Boïmak, Schirvan, and ſeveral others. Fatali kan is the common chief of the greateſt part of theſe diſtricts. Several of them have their particular princes, and others are in ſubjection to their neighbours.

This race is unmixed. The people from whom they take their origin lead to this day an ambulatory life in their ancient country on the eaſtern ſhore of the Caſpian ſea. Their poſſeſſions

poſſeſſions extend to the lake Aral, and touch the frontiers of Perſia on the ſouth. It is now about forty years ago that the hordes of this people fell under the power of the Kalmouks of Ayouh; and at the ſame time, being vexed by the Perſians in 1743, they took the reſolution of putting themſelves under the protection of Ruſſia to the number of 30,000 *kibitki*, or families; but the Perſian ſchah prevented them from putting their determination into execution: however, a conſiderable number of families took advantage of the opportunity, and joined themſelves to the Tartars of Orenburg, Oufa, and Aſtrachan. Another troop of Troughmenians remained in dependence on the Kalmouks; but at the time that a party of the Kalmouk horde in the year 1770 fled into Soongaria, the Troughmenians of the river Oural obtained their liberty by the ſword, and are at preſent free ſubjects of Ruſſia, leading a wandering life in the country about the mouth of the river Kouba. Such among this people as dwell on the eaſtern banks of the Caſpian ſea are divided into two hordes, one of which is called the Aïraklian horde. Each of them

has its kan. The reigning kans are brothers and ſaltans, that is, ſons or princes of Nour Hali, kan of the Kirguiſians. Both theſe hordes are rich in horſes, oxen and cows, ſheep, goats, and camels. Their workmen and artiſans are in much greater number and more expert than thoſe of the other nomades, making very good ſabres, muſquets, and other arms, gunpowder, and ſmall ſhot, which they ſell to their neighbours, as well as the overplus of their flocks.

In their figure they reſemble the Tartars, as well made, polite, and very reſolute. In time of war they act like the Swiſs, entering into the ſervice of any of their neighbours who will take them; and as in this they never aſk leave of their chiefs, it happens very often that they fight one againſt the other.

Even ſince the extenſion of the Turkoman dominion to the environs of the Caſpian ſea, &c. the Troughmenians of Caucaſus have inhabited the provinces they occupy at preſent. This people is very numerous, has preſerved

preſerved the Tartarian language, and, though they imitate the manner of life of the other colonies of Caucaſus, they have intermixed very little with them, and have kept their old religion and primitive manners better than any of their neighbours.

Ozetes is the appellation which the Georgians give to many ſmall races of Tartars, ſome of which have their own peculiar myrzas or princes, although the greateſt number are united under a ſingle chieftain. All this people can arm and bring into the field on occaſion 5000 horſemen. The Ozetes occupy the middle part of the upper mountains. Their prince is under the protection of Ruſſia; but, in the laſt war againſt the Turks, failing in their engagements, they were compelled in the year 1771 to take a new oath, and to give hoſtages for greater ſecurity. The inſulated branches of this people are on the ſouthern deſcent of Caucaſus, and acknowledge the tzar * of Georgia for their ſovereign.

The

* Tzar in the Sclavonian language ſignifies a king. This word, as well as all the reſt in this work that are

The Taoulinzes are a people who dwell in the upper part of the mountains, taking their name from *Taou*, which in the Tartarian tongue ſignifies a high mountain. The Ruſſians call them Gorſki, or Mountaineers. They are compoſed of Leſguians, Oſetes, Baltzovians, Alanians, Dvaletans, and many other independent tribes. But, as they live apart from each other, and only join together when circumſtances require their union, they cannot be properly ſaid to form a particular people. The greateſt part of them are under the protection of Perſia.

In the uppermoſt mountains, about the ſources of the river Kouban, is a people, to whom the Georgians give the name of *Baſians*; but the Tſcherkeſſians call them Tſcheches, i. e. Bohemians. The territory of this people among the Georgians bears the name of *Baſania*, and the Tſcherkeſſians call it *Tſcheïghem*. It is divided into a great

are not our own, are ſpelt according to the true pronunciation of the country treated of.

number of diſtricts, under the protection of the different princes that ſurround them. The Baſians, properly ſo called, are originally Nogaïan Tartars, and had their poſſeſſions formerly in the borders of Kouna; but for time immemorial they have inhabited the high mountains of Caucaſus.

In the midſt of theſe Baſians is found a little ſociety of Tſcheſches, or Bohemians, the deſcendents of a colony of Moravian brethren, who quitted their country about the end of the XVth century on account of the oppreſſions to which they were expoſed, and ſought an aſylum in theſe parts. Theſe Moravians are indeed entirely degenerated, though they remain united together: they have preſerved their ancient name of Tſcheſches, and are diſtinguiſhed from their neighbours by their language which is peculiar to themſelves, by their manner of life, and by their religion which is intermixed with a great number of Chriſtian ceremonies.

The Tſcherkeſſians are a people under whoſe name are often comprehended all the

the Kabardines, Tſchetſchenguians, Kiſtians, and ſeveral other ſmall ſocieties. The Turks and the Georgians call them Tſcherkeſſiani; the Ruſſians and the other Europeans give them the name of Tſcherkaſſians, or Circaſſians; and the Ozetes that of Kaſagh. The Tſcherkeſſians, properly ſo called, are not very numerous, poſſeſſing the province of Abaſama on the lower part of the Kouban, and the iſles formed by that river. Abaſama, called alſo Aughaſama or Aughaſia, makes the north-eaſternmoſt part of Great Kabardia. The Tſcherkeſſians call themſelves, on account of the iſles which they occupy, *Adigué*, *Adigui*, or *Adélié*, all which terms ſignify *iſlanders*.

In the middle of the XVIth century, the ſovereign of Ruſſia, tzar Ivan Vaſſilievitſch ſubjected them to his ſceptre, and at the ſame time ſet about their converſion, in which he made a conſiderable progreſs. In the XVIIth century they fell under the dominion of the khan of the Krimea; and, as a teſtimony of their ſubmiſſion, they were obliged to furniſh annually either a young virgin for

the haram or ſeraglio of the khan, or a horſe, or a cuiraſs; and whichever of theſe three ſpecies of tribute was preſented, it was to be the moſt handſome of its kind. The khan uſed to ſend from time to time commiſſaries from Krimea, with orders to chuſe the tribute for him; but they rendered themſelves exceedingly odious to the people, as well by their avarice, as becauſe they were obliged to defray their expences; but more eſpecially by their taking too great and too frequent liberties in examining the Tſcherkeſſian girls, from whom they were to chuſe one for their maſter. In the year 1708 the Tſcherkeſſians, therefore, maſſacred the commiſſioners, and afterwards overcame the Krimean troops that were ſent to chaſtiſe them for it: whereupon, to prevent any future bad conſequences, they put themſelves under the protection of the Ottoman Porte; without, however, becoming tributaries, or depending upon it in any other manner. And in this ſtate they remain at this day.

The Tſchetſchenguians inhabit the eaſtern part of Great Kabardia between the ſources of

of the Terek and thoſe of the Sounſcha which diſembogues itſelf into the Terek; their poſſeſſions are conſequently about the middlemoſt height of the mountains. They are called *Mikſcheſſes*, and *Ataghes*, becauſe the little colony of the people of thoſe names live in common with them. The Tſchetſchenguians are under the protection of Ruſſia, and ſend hoſtages thither. In time of war theſe two tribes are able to furniſh 5000 cavalry.

The Kyſtinzians, or Kiſtians, reſemble in almoſt every particular the Tſchetſchenguians, and are not leſs numerous. The Ruſſians call them Yougouptzy. They poſſeſs the province of Kiſtetia, divided into ſeveral diſtricts, ſituated on the Sounſcha, and watered by ſeveral little rivers which run into the Sounſcha: their country is therefore alſo about the middle height of the mountains of the Leſſer Kabardia. The Kyſtinzians are likewiſe under the protection of Ruſſia; which did not, however, prevent their uſing hoſtilities againſt the Ruſſians in the late war with Turkey. In the year 1771, this people re-

turned to their obedience, by taking anew the oath of fidelity, and ſending hoſtages to Ruſſia.

The Koumouk Tartars take their name from the ſandy plains which they inhabit, and are alſo called Koumoutſki. They dwell at the foot of the mountains, on the lower part of the Sounſcha, and in the plains which one goes over along the Terek; and theſe people have likewiſe a great reſemblance with the Tſchetſchenguians. It is in their territory that the famous hot and mineral waters of Kitzliair have been diſcovered; called alſo the Bragoun waters, from a Tartar village of that name in the neighbourhood. Beſides theſe hot baths, ſeveral ſprings of naptha are found in the environs of Kitzliair. The Koumouks are vaſſals to Ruſſia; but they are ſuch a turbulent and untractable race, that it is impoſſible to make uſe of the waters without great riſk; and unleſs protected by a military eſcort it would be very dangerous to viſit their country. Meſſrs. Schlœtzer and Guldenſtœdt have analyſed theſe ſulphureous waters, and find them to poſſeſs preciſely the

the ſame ſame qualities with thoſe of Aix la chapelle.

The Ambarlins, or inhabitants of the vallies, have their name from the Perſian word *ambar*, which ſignifies a valley. They inhabit the vallies formed by the mountains of Ghilan, and are divided into ſix principalities or governments of khans. They are numbered in all at no more than 2000 bows. In former times they often changed their maſters; at preſent they are tributary to Kerim khan, ſovereign of Perſia. They are of Perſian origin, and have preſerved the exterior, the language, and the manners of that people.

All theſe different colonies are compoſed of divers races, of which ſome are ſo very inconſiderable, that they only form one ſingle village of but a moderate ſize. The men do all they can to maintain and preſerve their diſtinguiſhing characteriſtics, their languages, and dialects; by which, indeed, they perpetuate the diſtinctions of tribes, though they frequently make croſs marriages; but it has been obſerved that they become from ge-

neration to generation more like to each other.

The Georgians are doubtleſs the moſt numerous as well as the moſt powerful people of all thoſe with which Caucaſus is covered; and, as ancient Greek Chriſtians, they have not mixed in any manner with the Tartars, either by marriage, language, or religion; part of them are under the dominion of the independent tzar of Georgia, and the reſt are governed by the tzar of Immeretia; the former of whom has his reſidence at Teflis on the Kour. Theſe two ſovereigns rule over many ſmall ſocieties of Caucaſus; and their ſuperiority is acknowledged by ſeveral *tyarevitſchi* or Georgian princes. Therefore, what remains to be ſaid of the Caucaſians in general is not to be applied to the Georgians, of whom we ſhall ſay no more, as they are neither Tartars nor vaſſals of Ruſſia; obſerving only, by the way, that the Georgians are alſo called *Grouſinians*, and that the provinces which they poſſeſs are Kaghetia, Kartvallia, Immeretia, Gouria *, Mingrelia,

* Called Georgia by the Europeans.

the

the borders of the river Kour, which is the Cyrus of the ancients, and directs its courſe towards the frontiers of Perſia; with the principal part of the ſouthern extremity and middle region of Caucaſus.

The different remains of ſo many European and Aſiatic people by degrees, and by a ſucceſſion of many generations, have acquired a great reſemblance to each other, with reſpect to perſon, conſtitution, and moral character. The ſame climate, the ſame education, and the ſame way of life, has doubtleſs contributed much to this ſimilitude; together with that which alone might have brought it about, the cuſtom they have of carrying off all the foreign women they can lay hands on. Their general character borders very much upon that of the Tartars who predominate amongſt them; nevertheleſs they have ſeveral traits, moral as well as phyſical, peculiarly their own, diſtinguiſhing them from the Tartars. Generally ſpeaking, the people of Caucaſus are large, well made, rather lean, of a tawney complexion, with ſtrong features and a little noſe; their eyes

ſmall

ſmall and lively, thin eyebrows, and their hair is red or black. They are an active people, poliſhed, bold and reſolute, voluptuous, very oſtentatious in their dreſs and feaſts; are generous and given to diſſipation through pride: at the ſame time they are ſevere, unjuſt, perfidious, and addicted to rapine and revenge.

They ſhew much attention to their women, who are for the moſt part well made, more frank, as well as more agreeable, than the Tartar women in general are. The Tſcherkeſſian women enjoy with juſtice a remarkable preference: their beauty, their vivacity, the eaſe and refinement of their manners, and the juſtneſs of their taſte, have rendered them famous. In the provinces of Caucaſus red hair is thought ſo great a beauty in the women, that ſuch as have not received that advantage from nature uſe red pomatum.

If we attend to the various dialects here, ſo different from each other, we ſhall find the quantity of languages ſpoken on mount Caucaſus to be ſcarcely inferior to the number of the remnants of people which are diſtinguiſhable

able from the reſt. There are villages perfectly inſulated, each of which is a complete nation, whoſe language is not in the leaſt comprehended by the people of the next village to them; and is ſpoken no where elſe. Other languages are common to ſeveral colonies. It is probable that theſe dialects and languages have been thus multiplied by an ignorance daily increaſing, and from the general want of knowing how to write them. What may have likewiſe contributed to it is a corrupt pronunciation; for all their ſounds, being produced from the bottom of the throat, renders them ſo harſh and diſcordant, that many of them cannot poſſibly be expreſſed by our European letters. Perhaps it might be thought refining too much were we to indulge a ſuſpicion that they have purpoſely changed and corrupted their languages, the bettter to conceal their fraudulent tricks, pillages, rapines, and crafty wiles, of all ſorts in which they abound. The Bohemians *,

* The ſame ſort of people with thoſe we call Gypſies; who ſtroll about the whole Ruſſian empire, and live by fortune-telling and knavery.—"Here's a "*Bohemian Tartar* tarries the coming down of thy "fat woman," ſays Shakſpeare's Hoſt, in the *Merry Wives of Windſor*.

or

or fortune-tellers, have a cant language formed by pronouncing the words backwards, or tranſpoſing the letters of them. However, the Tartar language may well be reckoned the mother-tongue of all thoſe ſpoken on Caucaſus, ſince every one of them has a great number of Tartarian words. Many of them are mixed with Finniſh terms, and in others we find ſome that are Sclavonian, and ſome Italian, in others the derivation of the greateſt part of their words is utterly unknown. On the whole, all theſe languages may be divided into ſix claſſes, the unmixed Tartarian, the Tſcherkeſſian, the Leſguian, the Kiſtan, the Georgian, and the Ozetan.

The Tartarian language may be ſaid to be in uſe among the Troughmenians, the Ambarlins, the Baſians, and ſome others, although they differ in their dialects. The Tſcherkeſſian is ſpoken by the Tſcherkeſſians, the Tſchetchenguians, and other Karbardians; this alſo has various dialects, but the Tſcherkeſſians ſpeak it more purely and with greater delicacy than the other tribes or nations,

nations. The Leſguian tongue, which is ſpoken in the Leguiſtan, and ſeveral other places, has no fewer than ſix different dialects, all ſo unlike, that they might eaſily be miſtaken for ſo many different languages. In this a great number of Finniſh and Pernian words are to be met with. The Kiſtan has ſo many peculiarities belonging to it, that we are not able to deduce its origin from any known language: it is in uſe with the Kiſtans as well as many other troops or little ſocieties, and may be divided into a very great number of dialects. The Georgian is ſpoken in Georgia and its dependencies. The Ozetan is only in uſe among the Ozetans: it has two dialects, and ſeems to be a daughter of the Perſian. The Tſcheſches, or Bohemians, who live among the Baſians, ſpeak a mixed and corrupted Bohemian. We paſs over a great number of languages and dialects peculiar to as many ſmall colonies, which we cannot derive from any of the ſources above-mentioned.

All the nations of Caucaſus taken together may be able to furniſh 100,000 cavalry; notwithſtanding

withſtanding ſome of theſe people would find it difficult to raiſe 50 men capable of marching againſt an enemy; but, on the other hand, there are ſome that would be able to ſupply 10,000. All theſe ſocieties together form a ſort of irregular ariſtocracy, compoſed of many ſmaller ones. Theſe ſovereigns, or chiefs, are either khans, myrzas, or beys, whoſe authority and power differ extremely; ſome depending on the reſt, others independent, and ſome being chiefs by election. Some of theſe princes have the power of life and death over their ſubjects, can diſpoſe arbitrarily of the poſſeſſions, perſons, and ſervices of their people, and have the whole adminiſtration of juſtice in their hands. Others, on the contrary, have hardly any power at all, are frequently depoſed without any reaſon; or, for the moſt trifling cauſes, are exiled, and ſometimes diſpatched to the other world. There are likewiſe among them a number of people of ſmall fortune, whoſe ſovereign authority ſurpaſſes that of many princes of far ſuperior grandeur.

Every

Every chieftain looks upon all the males of his territory, capable of bearing arms, as his ſoldiers; each of whom is obliged to provide himſelf with a horſe and arms at his own expence, whenever the chief requires it, to remain under arms, and to go wherever he is ordered, and for ſuch a length of time as the ſovereign thinks needful. As often as the neighbouring powers are at war, ſeveral of theſe petty princes unite, and enter into conventions for their mutual ſecurity, or for the aſſiſtance of that party whoſe cauſe they favour: but they never come to a general union, or take meaſures in common: on the contrary, they quarrel and make war upon one another on the ſlighteſt occaſions, and then come to an accommodation without any ſatisfaction given or obtained. It is very rare that a general peace prevails among them. The turbulent diſpoſition of theſe different nations, and their bent to rapine and plunder, lead them occaſionally to treaties, more or leſs formal, for mutual protection and defence, in which each troop or party conſults its own emolument. They pay homage to their

their protectors, or to their deputies, promiſing to do no hurt to the goods or perſons of the ſubjects of the prince who takes them into his protection, and engaging to be honeſt in their commerce with them, to defend them, and to furniſh them with troops and ammunition in time of war. In proof of their ſubmiſſion they not unfrequently conſent to pay ſome trifling tribute, and to give hoſtages from the moſt conſiderable men of their nation. There are of theſe hoſtages at Kiſliair, at Moſtok, and at Azoff, who are conſidered as pledges for the fidelity of their reſpective nations to the Ruſſian ſovereign their protector, who reciprocally promiſes to defend them againſt their enemies. The weaker colonies, in like manner, put themſelves under the protection of the ſtronger, ſometimes voluntarily, and ſometimes by force; and, for the moſt part, are obliged to pay a handſome tribute to their guardians. This dependence, however, though ratified by oath, and ſecured by hoſtages, is not very binding, but they generally take counſel of their inclination, their intereſt, and their ſtrength, eſpecially in time of war, when the

power and the numbers of the enemy uſually determines them, without troubling themſelves about future conſequences. Thus it happens that they one while take part with one ſide, and another with the oppoſite party; and, whenever they are brought back again to obedience, it is rather by force of arms than by force of argument.

Some of theſe people pay ſcarcely any tax to their princes or ancients, while others are forced to give a fourth of what they poſſeſs, and ſome a ſtill greater proportion. A tenth of all the productions of the earth is the moſt uſual tribute, with a certain number of horſes and other cattle in a proportion nearly adequate to the means of each. Merchants and artiſans furniſh different ſorts of merchandiſe, armour, and implements of war, with various ſorts of moveables and utenſils. The adminiſtration of juſtice is conducted in the Turkiſh manner; an arbitrary ſentence is pronounced immediately, often without any examination into the caſe, ſometimes without any crime having been committed, and

where it has, without any proportion to the fault.

The habitations of the Caucaſians are indeed fixed, which their conſiderable population renders neceſſary; but their turbulent and uncivilized character approximates them very much with the ambulatory and vagabond tribes, and the wildneſs of their climate invites them ſtill more to that kind of life. The greateſt part dwell only in villages of 20 to 50 houſes. Each village has a large tower built of ſtone, for defence in caſe of an attack, in which the women and children are ſheltered from the firſt aſſault. Sometimes, when they expect a formidable enemy, they abandon their villages and fly to inacceſſible mountains, where they remain under tents, often without bread and deſtitute of their ordinary nouriſhment. On their return they frequently find their villages reduced to aſhes, which does not much diſtreſs them, as they often tranſplant their habitations and conſtruct them ſlightly for that purpoſe. Their ordinary houſes are poor wooden huts; and there are many families, even in the villages,

villages, who content themſelves with yourts of white felt. The hôtels of their princes and nobility are called *kabaks* *. The greateſt part of theſe lordly manſions are built of timber, and only a few of ſtone; all of them badly built and badly furniſhed, and ſurrounded by the huts and tents of the courtiers and valets, ſtables, &c. The Tſcherkeſſians are ſuperior to all the reſt in every thing that relates to the method of living; being better lodged, and their houſes better furniſhed and much neater, than thoſe of their neighbours. The Ambarlins, or inhabitants of the vallies, paſs the winter in very miſerable villages; but in the ſummer they encamp, after the manner of the Baſchkirians, in tents, leading an erratic life. Their tents are commonly covered with mats made of reeds, and ſome few with felt.

Agriculture and paſturage are the principal occupations of the Caucaſians; though ſe-

* Kabak in the Ruſſian language ſignifies a public houſe for the common people to drink *vodka* (a ſort of brandy) in.

veral of them exerciſe different trades, and ſome follow commerce. In their warm climate they know nothing of winter grain; but cultivate barley, oats, millet, ſome flax, a good deal of tobacco, and ſeveral places produce abundance of rice. The Koumouks have plantations of cotton, and cultivate ſilk worms. All theſe productions ſucceed to perfection. The vine grows in their mountains without culture, but they turn it to no account.

Cattle thrive abundantly with them, but it is impoſſible for their flocks to be very numerous, as their villages are too near one another. The inhabitants of theſe countries are under no neceſſity of laying up proviſions for the winter, nor of houſing their cattle; ſome there are, however, who think it beſt to do ſo, and ſhut them up for a month or two during the depth of winter. The horſes of Caucaſus are little inferior to thoſe of Arabia either in beauty, ſpirit, or docility. A Caucaſian horſe properly broke will fetch 100 ducats at leaſt; for which reaſon the princes and nobles have fine ſtuds. They are taught to

to underſtand and obey different words of command, to kneel down for the rider to mount or diſmount, &c.

Beſide the common trades, theſe people are excellent workmen in iron. They make ſabres, both plain and damaſked, flat and angular poignards, coats of mail, knives, &c. all in the Turkiſh taſte. They uſe angular poignards for piercing the coats of mail by the joints; and, to render the wounds they give mortal, they make them of arſenical ſteel. The Kabardines buy their iron of the Ruſſians; others work their own mines. They make their gun-powder in mills, worked by men. In general they have very few machines; but ſome of their princes have mills for grinding corn conſtructed by Ruſſian workmen. The women ſpin, make cotton ſtuffs, and ordinary woollen cloth. There are a few weavers, who underſtand their trade pretty well.

They carry on commerce with Ruſſia, Georgia, Perſia, and Turkey, and the

articles of it are horſes, ſheep, neats ſkins, lamb ſkins, tallow, butter, honey, wax, corn, fruits, cotton, ſaffron, knives, poignards, &c. The foreign productions they take are metals, fine cloths, ſilks, and other manufactures, furs, fine linen, ſugar, all ſorts of trinkets, &c. Their trade for the moſt part is carried on by way of barter, but ſometimes with ready money. However, as they have no money of their own, they put a value upon the gold or ſilver coins they receive according to the weight, without any regard to the impreſſion: the ducat and ſeveral other coins paſs among them as pieces of a known weight and value. The trade with theſe nations is very profitable to foreigners, notwithſtanding their natural bent to overreaching.

Some of theſe Caucaſians are ſo expert in the arts of ſtealing cattle, and carrying off women, that it may be juſtly ſaid they make a trade of it. Theſe expeditions are carried on publicly, and the good ſucceſs of the enterpriſe does honour to the raviſher. Even their princes often take part in ſuch manœuvres.

manœuvres, or at leaſt divide the ſpoil with the robbers; and neighbours as well as ſtrangers are ſubject alike to theſe depredations; for they keep no terms with each other. But the Georgians and the Nogaïans are moſt frequently the object of their rapine: though at the ſame time it muſt be confeſſed that the latter are very expert at repriſals. Their principal endeavours are directed towards carrying off beautiful virgins or handſome women; and ſuch as they take they keep as concubines for themſelves, or yield them up to their princes. Others are ſold to the Armenians, who ſupply the Turkiſh harams with them, making them paſs for Chriſtians in order to inhance their value. What has hitherto been publiſhed on the ſubject of this famous commerce in Tſcherkeſſian * women is undoubtedly exaggerated, though the fact is inconteſtably true. They likewiſe carry their children to the market of Kaffa, together with their cattle, where they obtain 7000 piaſtres,

* They are called Circaſſians by all theſe writers; but the orthography uſed here is that of the true pronunciation of the people.

Turkiſh money, for a young and handſome red-haired girl *. It is eaſy to ſee that none but the rich can make ſuch purchaſes, ſo that theſe victims to voluptuouſneſs ſtand a fair chance of being better provided for at leaſt than they could have been at home, and moſt commonly of living in opulence. This ſort of traffic appears monſtrous and ſhocking to people of polite manners and refined ſentiments, who ſeek in marriage for a faithful and inſeparable companion, the equal partaker of the fortunes of their lives: but in theſe ſocieties, leſs advanced in civilization, women are conſidered in no other light than as miniſtering to the pleaſures of ſenſe.

The differences in dreſs are not more conſiderable among theſe Aſiatics than in Ruſſia and other places. All of them wear long garments in the eaſtern manner; they ſhave the head, and wear either mouſtachios, or the beard pointed at the chin. A Kabardine,

* Kléemann, one of the lateſt travellers, as well as one of the moſt credit, in his Voyage to the Krimea, aſſerts the ſame thing.

well

well-dreſſed, has a ſhirt of fine linen, large trowzers, morocco leather boots, a long caſſoc tied by a ſilk ſaſh, a long upper garment of fine cloth or ſilk with open ſleeves. The head is covered with a ſkull-cap of ſome rich ſtuff, and over that a cap flattened at top and wider there than at bottom. The Kabardines ſeldom go abroad without a poignard and a ſabre, the former in the ſaſh, and the ſabre in a leathern belt. When under arms, they have a coat of mail, a ſabre, and a bow, and carry in their hand either a halbert or a muſquet. The poor wear cloth or cotton ſtuffs of their own making.

The habit of the generality of the Caucaſian women is very much like that of the Tartars and Armenians, though ſome affect the European faſhions. The dreſs of a Kabardine woman conſiſts of a ſhift, trowzers, a veſt, and a gown, ſometimes with and ſometimes without ſleeves. In winter they put on furs reaching down to their feet. They always wear ear-rings and a necklace.

The

The head is covered with a *taſtar* *, which is brought over their faces whenever they go out. The value of all theſe particulars varies according to the circumſtances of their fathers or huſbands, and the variety of ſuch as delight in dreſs.

Their culinary arts are thoſe practiſed by the Tartars †, but their diſhes better, and more reliſhing. At meals they ſit on chairs round a table. They are very fond of ſtrong liquors, confining the interdiction of the prophet to wine alone, and indulge freely in different ſorts of brandy and diſtilled waters. They drink commonly mead, and a beer which they brew themſelves, of the taſte and ſtrength of the Engliſh ale.

Polygamy is allowed among theſe people; but the firſt wife enjoys ſo many prerogatives that the ſecond and the following are very much injured by them; for which reaſon they have generally but one wife, who does

* A Tartarian veil.
† See before, p. 32.

not

not take it amiſs that her huſband amuſes himſelf with ſeveral miſtreſſes. They are too proud to confeſs that they buy their wives, and therefore call the price of the bride the nuptial preſent. This etiquette, however, does not prevent them from bargaining for their wives, and from fixing this nuptial preſent with as much preciſion as the other Tartars do the payment and the price of their wives.

They wrap up their dead in large winding ſheets, and bury them without coffins.

All the Caucaſians are Mohammedans; thoſe on the northern ſide of this chain of mountains profeſſing the dogmas of the Sonnites*, and on the ſouthern thoſe of the

* The meaning of Sonnites is *Traditioniſts*; and they are ſo called becauſe they acknowledge the authority of the Sonna, or collection of moral traditions of the ſayings and actions of their prophet, which is a ſort of ſupplement to the Korân, directing the obſervance of ſeveral things omitted in that book; and in name as well as deſign anſwering to the Miſhna of the Jews, and the Apoſtolic Conſtitutions of Chriſtians.

ſect

ſect of Ali *. They practiſe the rite of circumciſion, keep Friday as a feſtival, faſt, bathe, and obſerve a variety of ceremonies. In their adorations they give God the name of *Daila*, whereas the Tartars uſe the word *Alla*. Some of them have medſcheds, or houſes of prayer, ſerved by Perſian moulas. But, having no ſchools, they are in profound ignorance reſpecting religious matters, know-

* Theſe are alſo called *Shiites*. The chief points wherein the Shiites and the Sonnites differ, are, 1. That the Shiites reject Abu Becr, Omar, and Othmân, the three firſt khaliſs, as uſurpers and intruders; whereas the Sonnites acknowledge and reſpect them as rightful Imâns. 2. The Shiites prefer Ali to Mohammed, or at leaſt eſteem them both equal; but the Sonnites admit neither Ali nor any of the prophets to be equal to Mohammed. 3. The Sonnites charge the Shiites with corrupting the Korân, and neglecting its precepts; and the Shiites retort the ſame charge on the Sonnites. 4. The Sonnites receive the Sonna, or book of traditions of their prophet, as of canonical authority; whereas the Shiites reject it as apocryphal and unworthy of credit. To theſe diſputes, and ſome others of leſs moment, is principally owing the antipathy which has long reigned between the Turks who are Sonnites, and the Perſians who are of the ſect of Ali. See Sale's Korân, prel. diſc. ſect. viii. p. 237. 8vo. ed.

ing

ing nothing of their own faith. Certain gleams of Chriſtianity are very viſible among them, mixed with a great number of Pagan ſuperſtitions. Almoſt all of them obſerve Sunday, not by any religious worſhip, but by abſtaining from all kinds of work thereon. The *Kaltakos* of the Abaſans is a high prieſt, living in celibacy, and muſt be of an irreproachable character, whoſe office is to bleſs the fleſhmeats after their faſts, to ſay public prayers, &c. The *Tzaninſtag*, or the pure man of the Kyſtintzes, lives likewiſe in a ſtate of celibacy, and has his abode near ſome old temple built of ſtones, in which they pretend many ancient ſtatues and manuſcripts are preſerved, but they never ſuffer any one to inſpect them. As ſoon as the harveſt is got in, the devotees pay a viſit to Tzaninſtag, who ſacrifices a great number of white ſheep on that occaſion. In different places about Caucaſus we meet with epitaphs, croſſes, and inſcriptions, which indicate them to have been made by Chriſtians. It is probable that they are remains of the Grecian empire when the ſeat of it was at Byzantium,

Byzantium, or elſe of the colony of Moravian brethren before-mentioned, and veſtiges of the zeal of Ivan Vaſſillievitſch, the Great Tzar of Ruſſia, for the converſion of the Caucaſians.

THE

THE BOUGHARIANS.

MANY very conſiderable Bougharian colonies have been ſubjected to Ruſſia ever ſince their firſt conqueſts of Siberia. The Tartarian ſuburbs, or ſlabodes, of Tobolſk, of Tara, and of Tomſk, are inhabited by Bougharians only: the inhabitants of the ſuburbs of Tourinſk and of Tioumen are chiefly Bougharians. In the environs of theſe cities are likewiſe found a great number, eſpecially about Tara; ſome of them living in particular villages, and others mixed with other Tartars. In Baſchkiria are two voloſts of Bougharians, not to mention ſeveral diſperſed families of this nation to be found in the governments of Orinburgh, Kargala, and Aſtrachan. All theſe colonies taken together, and comprehending the ſcattered families, amount to conſiderably more than 20,000 males. They are all originally of the leſſer Bougharia; ſome by anceſtry, and the reſt by their migrations.

The

The anceſtors of the Bougharian citizens were caravan-merchants who ſettled amongſt the Ruſſians; and even at preſent many Bougharian merchants, or their factors, who are not inclined to return into their country, ſettle among their brethren, and increaſe the colony. The Bougharian villagers, and thoſe diſperſed among other Tartars, are for the moſt part fugitives, who have had the addreſs to eſcape from the Kirguiſian ſlavery. The two Boughariian voloſts of Baſchkiria are called *Sarti*, and the chanceries of the government note them under that name, which ſignifies merchants who travel with caravans. According to their traditions the Bougharian khan, in the time of the Ruſſian conqueſts, ſent the murza Reingoul to the tzar, who remained twelve years at the court of Ruſſia in quality of agent for the Bougharian nation; who on his journey back again was ſo charmed with the country about Oufa, that he took the reſolution of ſettling there for the reſt of his life. His family and thoſe of his followers multiplied very faſt, and were joined by ſo great a number of Bougharians

Bougharians who deſerted from the bondage of the Kirguiſians to him and his deſcendants, that in the year 1771 theſe two voloſts were compoſed of 50 families in the province of Oufa, and in that of Iſet 52, beſides many fugitives not taken into the account.

A ſuccinct relation of what relates to the inhabitants of Bougharia and the provinces dependent on it will not be too great a digreſſion here, as the Ruſſians carry on an extremely advantageous commerce with that nation; and more eſpecially as the empire is daily receiving ſupplies of new ſubjects from it. The author has had an opportunity of informing himſelf about them by perſonal inquiries amongſt the Bougharian caravans.

The leſſer Bougharia is ſituated to the eaſt of the Caſpian ſea and the lake Aral, and forms the frontier with Perſia, the northern India, and ſeveral ſmall Tartarian ſtates. The capital of the country is Boughara, on the Syr Darya, ſomewhat ſhort of 30 days journey from Orenbourg, each day compre-

hending 50 verſts; ſo that in a right line theſe two cities muſt be 1500 verſts aſunder: but when this journey is made by loaded camels, they are often obliged to go much about in ſearch of paſturage and water, which delays them 10 or 20 days. The country lies on the northern ſlope of the Indian mountains, is chiefly an open plain, but has mountains here and there upon it.

The Bougharians aſſert that they are the unmixed deſcendents of the Outzians and the real Turkomans. Whilſt the Tartars were making their expeditions to the weſtward, the Bougharians eſtabliſhed themſelves in this country, where finding a fertile ſoil and a temperate climate, they changed their paſtoral and nomadian life for that of agriculture, and their moveable tents into ſettled habitations.

The khan of Bougharia is always of the reigning family, and obtains his dignity by election; his authority is more extenſive than that of the khans his neighbours, though very far from being abſolute, ſince his ſubjects

ſubjects may depoſe him at any time. It is very rare, however, that they do ſo; the people being exceedingly tractable, and the khans not giving into luxury and large expences, live rather on their own property than the revenues of the ſtate.

Beſides the laws of Mohammed, the Bougharians have written laws peculiar to themſelves, by no means ſevere, but ſtrictly executed. A foreigner, of whatever nation or religion he may be, is allowed to ſettle in Bougharia, is well received, and ſo long as he remains peaceable enjoys a perfect liberty, having a right to gain a livelihood by ſuch honeſt means as he pleaſes to uſe. This toleration has brought hither a great number of Jews *, Arabians, Perſians, Indians, and other orientals: there are alſo Bohemians among them, who live in tents, wandering over the country from ſtation to ſtation, and are called by the Bougharians *Diayi*.

The language of this people paſſes for one of the ſweeteſt dialects of the Tartarian language,

* Called *Dioubout* in the Bougharian tongue.

and ſomewhat reſembles the Perſian. The Bougharian ſchools are ſo famous throughout the Tartarian nations, that they ſend thither ſuch of their youth as are deſtined to the prieſthood, where they are taught hiſtory and geography, as well as the Tartarian and Arabic languages. The Bougharian prieſts are in high eſtimation; even their merchants are verſed in Arabic, and ſpeak it with great facility.

Of all their cities Boughara is the only ſpacious and conſiderable one; all the others are towns, and rather like large villages, as all ruſtic employments are carried on indiſcriminately with handicraft trades, every one following whatever occupation he thinks proper, and changing it for another as he pleaſes. The cities are ſurrounded with walls of unbaked bricks, with openings in them for canals of running water which fall into the rivers; and the ſtreets are built in right lines.

Their houſes are ſmall, the better compoſed of ſlight timbers filled up with bricks unbaked, and ſome are entirely of brick. Thoſe

Thoſe of the poorer ſort are made of branches of trees interwoven together, plaiſtered over with clay within and without. In the rooms are chimnies in the Tartar faſhion, and a bench round each chamber, covered with carpeting tolerably well made. They have no windows, but let in light through a grating in the roof, which is always flat; and in this the Bougharian houſes reſemble thoſe of the Indians. This grating is covered with a trap-door; and, whenever it rains, which happens very rarely in this country, they ſhut it up altogether. Their habitations are neat and ſimple; but their moſques and the palace of the khan have ſome bad gildings. At the ſide of every houſe is a vaulted oven, in the chimney of which they hang up their bread to nails faſtened in the walls for that purpoſe, leaving always the embers in the oven.

Agriculture, plantations, manufactures, and commerce, are the principal occupations of the Boughārians. As they have but little rain, their fields and plantations are watered by ditches cut through them. The Bou-

gharians are laborious, but weakly; for which reaſon they purchaſe ſlaves from the Kirguiſians and other Tartars, paying for a healthy robuſt man from 50 to 100 ducats of their money. They not only never kidnap people from their neighbours, but even treat the ſlaves they buy as a part of the family, and never force them to be circumciſed. Their fields produce *brimſch*, or rice; *grandum*, wheat; *diewtours*, oats; *lobya* and *bakla*, two ſorts of beans; *maſch*, lentils; *noboud*, a kind of tares *; *diagara*, millet of a peculiar ſort †; and *konek*, another millet, with ſmall grains; to which they confine themſelves, not cultivating any thing elſe. They tread out their grain by beaſts of burden trampling over it. Having no occaſion to houſe their kine during the winter, they uſe the ſtraw for firing.

Their plantations produce *kanab*, or hemp, of which they make cordage, &c. *ſagour*, or ordinary flax; *indaou*, a kind of coarſe flax; *koundſchik*, the *ſeſamum orientale* of Linnæus;

* *Cicer arietinum*, Linn.

† *Holcus ſaccharatus*, Linn.

the

the three laſt productions are cultivated for the ſake of their oil. They plant tobacco *, and *maſa* †, a root they uſe for dying red. Cotton ſucceeds very well with them, and they plant it in abundance. A *batmann* of cotton, that is, a bundle of 280 Ruſſian pounds, ſells at firſt hand for about 3 or 5 ducats, according to the quality. The ſeeds of it afford a bitter oil, which they burn in lamps. They generally make their plantations in a circular form, and plant mulberry trees ‡ round them. They are great lovers of gardens, attending them with much care: they produce all ſorts of choice fruits, apricots, peaches, pomegranates, quinces, grapes, prunes, cherries, piſtachios, the chief European legumes, excellent melons, arbouſes, or water melons, and all ſorts of fine flowers.

Their flocks are not numerous, becauſe a great population leaves but little land for

* Which in their language they call *tamak*.
† *Rubia tinctorum*.
‡ *Toul* in the Bougharian language.

paſture. However, they have horſes, oxen, cows, camels, ſheep, goats, and aſſes. Their horſes are very fine, and the *tſchoubar-at*, or pie-bald horſes, are in great requeſt among the Indians, who pay very willingly for them from 30 to 80 Bougharian ducats apiece. Their flocks are chiefly looked after by Arabians, and they have alſo a great many Arabian ſheep among them. The Bougharians call them *Arabi koyan*. It is a particular ſpecies, having larger and longer tails than thoſe with us: their wool is very fine, though much inferior to the Engliſh. The *baregui*, or ſkins of Bougharian lambs, are highly eſteemed, being taken from the lambs of theſe Arabian ſheep. The fineſt, called *volniſti* by the Ruſſian merchants, are ſtripped from the lambs a fortnight old, each coſting a ducat, even in Bougharia, ſo that a pelice of theſe ſkins comes very dear: the wool lies in waves, and reſembles a piece of damaſk *. Some of theſe ſkins are of a beautiful white, others of an exceeding fine black, and ſo brilliant that they appear

* Or like watered tabbies.

covered

covered with a ſhining varniſh. As the lambs increaſe in ſize the wool becomes more harſh and unequal, and the waves leſs reſplendent. The ſhepherds are continually travelling with their flocks over ſandy deſarts, and live in tents.

In the towns and villages are taylors, tanners, ſhoe-makers, dyers, makers of oil, and other artiſans that carry on the moſt uſeful trades. The dyers are moſtly Jews, ſome of whom have alſo ſilk manufactories. The tanners and dyers make uſe of galls which grow on the piſtachio trees of the country. The Bougharian women fabricate cotton ſtuffs, in the ſame manner as the Ruſſian women make their houſhold linen. The paper which the Bougharians uſe is made of cotton, and the membrane found under the bark of the mulberry tree.

Their merchants trade with the Indians, the Perſians, the Chineſe, the Ruſſians, and ſeveral little Tartarian ſtates, viſiting all theſe different people in troops or with caravans. As they are often obliged to be a

long while abſent from home, they familiarize themſelves and aſſimilate ſo well with the nations they frequent, that their country becomes altogether indifferent to them, and they ſettle in the place they like beſt, without ever returning back again.

The two cities belonging to the Great Mogol with which the Bougharians drive the greateſt Indian commerce, are Kalout and Moltan. Kalout is only a fortnight's journey from Boughara. The city of Moltan is indeed a great way off, but the journey being performed by ſettled routes, they trade advantageouſly with all the people on the way. The pie-bald horſes, ſpoken of above, are the principal article the Indians take from them; but the Bougharians bring from India * cottons and ſilks, more elegant and better wrought than thoſe they make themſelves, pearls, ſpicery, emeralds †, jacinths (a ſort of precious ſtone, which they call *faghrat*), and curcuma. From Perſia they fetch velvets, *phota*,

* *Hindoſtan* in the Bougharian tongue.

† Called by the Bougharians *ſumerat*.

or

or ſilk ſaſhes which they wear about their waiſts, ſaffron, &c. Their commerce with China centres in Kaſchbar or Ghaſchghar, a city of Bougharia, but under the protection of China; carrying thither horſes, ſheep, and aſſes, and taking in exchange ſilver in bars, and rhubarb, with which drug they ſupply Perſia. The Bougharians of Tibet and many other inhabitants of the eaſtern provinces of Bougharia, for the moſt part in ſubjection to the Chineſe, buy the rhubarb which the Bougharians bring to Kiaighta, the frontier town between Ruſſia and China, ſituated on the Dauria; and from thence the drug is tranſported into Ruſſia. All the little circumjacent ſtates of Bougharia receive their foreign merchandiſes, as well as thoſe of the country, through the ſame Bougharians.

The commerce with Ruſſia is not the leaſt lucrative, though the moſt painful to the Bougharians. They are obliged to make many circuits in the ſteppes or deſarts of the Kirguiſians; and, as they are often in total want of water, they muſt go a great way round to find it, a circumſtance which retards

retards the journey conſiderably. Beſides theſe inconveniences, the Kirguiſians, for ſeveral years paſt, have exacted of the Bougharian caravans the value of three ducats in merchandiſe for every camel, whether his lading be valuable or not, as a toll for paſſports, and the eſcorts which the Kirguiſians furniſh to the caravans; notwithſtanding theſe eſcorts do not always prevent them from pillage, and the merchants from being carried into ſlavery; and although the Ruſſian government obliges the Kirguiſians to pay ſuch damages with intereſt, yet the Boughariaus often ſuffer conſiderable loſſes. Every year ſome caravans of 100 or 200 camels come to Orenbourg, to Aſtrachan, and to Troïtzk *; and now and then leſs numerous caravans repair to Siberia, to fort Peter-and-Paul, to the fortifications of Iſchim, to Tomſk, &c. The moſt conſiderable commerce of this people is to Orenbourg, where there is a double courſe of Aſiatic commerce and exchange, and a ſquare formed by ſeveral hundred ſhops and ſtone magazines has been

* A town near the fortifications of Orenbourg.

given

given to the Bougharians. In the year 1773, one caravan of 900 camels was on its way to Orenbourg, &c.

The chief merchandiezs which the Bougharians bring to Ruſſia are Bougharian and Indian ſtuffs of cotton, and half-ſilks, of ſpun and raw cotton, morning-gowns much uſed in Ruſſia, lamb-ſkins, dried fruits, *kiſchmiſch* (a ſort of currants), ſanctonicum ſeeds, precious ſtones, ſand containing gold-duſt, unprepared nitre, native ſal ammoniac, or ſuch as they get from the mines. Their imports are fine cloths, chiefly red, *youſti* or Ruſſia leather, cochenille, indigo, glaſs-beads, knives, wire, needles, and all kinds of trinkets; ſuch as go to Aſtrachan take Perſian ſilk. They trade by barter, making the value exact by means of their ducats. Their caravans ſcarcely ever ſojourn longer than two months in a place, and the goods they cannot diſpoſe of in that time are left in the hands of factors or agents, who always make purchaſes before-hand, and keep their bargains till the arrival of their maſters.

The

The khan of the Bougharians coins both gold and ſilver money; the latter, however, is conſiderably the ſcarceſt, as the country affords but little ſilver. Their common coin is the ducat, the impreſſion of which is very bad, conſiſting only of an inſcription, but is in value nearly equal to the ducats of Holland. They get the gold from the ſand of the rivers that croſs the country. In Bougharia itſelf trade is generally carried on and the taxes paid in ready money. Their traffic with Perſia brings them a great quantity of ſilver money, for which reaſon the Perſian roupees are current in Bougharia.

In the article of food they follow the precepts of Mohammed; but they eat better food and in a more cleanly manner than the other Mohammedans ſettled in this empire. The productions of the vegetable kingdom more frequently compoſe their repaſts than thoſe of the animal, and their manner of life is for the moſt part ſimple and ſober. During the ſummer their chief food is bread, raw fruits, *arbouſes* or water-melons,

melons, melons, grapes, &c. Dried fruits are their common winter nouriſhment: from the cielings of their rooms are ſuſpended all ſorts of freſh fruits, which they pluck by way of deſert after meals. To render the melons and arbouſes more delicate, they hollow them out, filling the excavation with raiſins of the ſun: which preparation produces a vinous fermentation, and gives them a moſt exquiſite taſte. Some of the Tartars of Aſtrachan have the ſame cuſtom. Their principal diſhes are boiled rice, millet, and the like, which they dreſs with oil, butter, or milk. Their bread is made of wheat flour, and that of the ſervants of Bougharian millet. Theſe latter are cakes rather than loaves, which they hang up in their chimnies * to bake by the heat of the embers. *Madyun* is their favorite delicacy, a ſort of cake made of certain ſeeds pounded with poppies, honey, and various ſorts of ſpices. This Bougharian comfit revives the ſpirits, and enlivens the wit.

* See before, p. 033.

Beſides

Beſides ſour milk and water, they drink tea in which they infuſe aniſe ſeeds; and are particularly fond of the juice of the grape newly expreſſed and unfermented.

The Bougharians take great delight in moderate ebriety, ſo as to be chearful and gay; and ſome of them to get altogether drunk: for which purpoſes opium and tobacco are in great vogue with them. The former is called in their language *avium*, which they gather from the heads of the poppy, by making a ſlight inciſion or rather ſcratch in it; by this means they cauſe it to emit a gum which they dry in the ſun. To make their *karkenar ſou*, or poppy-water, they ſteep the heads of that plant in common water, after having made ſcratches all over it. Their *bangs* are the flowers of female hemp, which they mix with tobacco, and ſmoak it either quite freſh, or half dried. They likewiſe make ſmall cakes of it, prepared in the following manner: They firſt roll the flowers of hemp in flowers of cabbage; and then lay them on hot embers to make them tranſpire: after

after this they beat them up with flour and milk, and then harden them at the fire. Theſe little cakes are intoxicating, and people ſwallow as many of them as are ſufficient for that degree of delirium or extravagant gaiety they wiſh to procure.

The fine climate of Bougharia is no leſs favourable to Venus than to Bacchus. A man tolerably at his eaſe takes two wives, and ſeveral have three or four. It is not, therefore, without reaſon, that both ſexes uſe an infuſion of the root *ſalab* * as frequently as other nations take coffee. The invigorating and ſtimulating properties of that root are leſs equivocal in Bougharia than they are in colder regions. They roaſt them at the fire, then reduce them to powder; and, after having poured boiling water on them, they drink the infuſion with ſugar exactly as we take coffee. As the rich men of this nation have ſeveral wives at once, there muſt conſequently be a proportionable number of people living in involuntary celibacy; a

* Orchis, or ſatyrion.

Bougharian gallant, however, eaſily finds a way of comforting himſelf pointed out by the preference a huſband always gives to one of his wives in prejudice to the reſt, who fail not to ſeek ſatisfaction as well as they can; beſides this, the huſbands are often and for a long while together abſent on journies; their wives are not deſtitute of addreſs, but encourage their gallants to replace their abſent ſpouſes; and this notwithſtanding the very retired manner in which they are kept, and the little liberty allowed them. There are alſo a great number of unmarried ladies who make profeſſion of univerſal love; the conſequences of which are ſufficiently manifeſt, in both men and women, by that deplorable diſeaſe, the inſeparable concomitant of ſuch irregularities.

The inhabitants of this country are frequently afflicted by a particular diſtemper, which the natives call *piſchta*, elſewhere known under the appellation of *the Bougharian diſeaſe*; and probably the *dracunculus Perſicus*, or the *vena Medinenſis* of the phyſicians. Thoſe whoſe ordinary drink is water,

as

as well as thoſe who, according to the cuſtom of the country, frequently bathe themſelves in the canals, are moſtly expoſed to this ſcourge. A ſort of capillary worm, reſembling a thread, many times an ell in length, and which Linnæus calls *gorgius aquaticus, ſeu medinenſis*, gnaws the body internally for a certain time, and then appears on the ſurface occaſioning moſt direful inflamations. All the parts of the body are equally obnoxious to the attacks of this worm, and many caſes are to be met with where it has pierced the eyes, the tongue, the genitals, &c. All that the patient has to do is to ſeize the extremity of the worm as ſoon as it appears through the ſkin, and continually to keep rolling it on a little ſtick made for that purpoſe as faſt as it advances, till it be entirely come out. Great care muſt be taken not to break the worm during this gradual operation; for the part that remains will continue to live in the fleſh and occaſion dangerous conſequences. The perſon affected is ignorant of the time when the worm got admiſſion into his body; and it has happened that people have begun to feel it a

whole year after having quitted Bougharia. Some are tormented with ſeveral of theſe worms at a time; others have had them in ſucceſſion even to the number of twenty, and more. The young as well as the old are ſubject to this affliction, though many are never attacked with it notwithſtanding they drink water, bathe, and uſe no antidotes. Another calamity, leſs dreadful indeed, but more frequent in Bougharia, is the bite of the ſcorpion; an animal from which no houſe is exempt. They put hot cinders on the inflamation produced by the bite, cauſing prayers to be ſaid over it by the prieſt, in order to a cure.

To return to the Bougharians ſettled in the Ruſſian empire. Wherever they are found they ſtand by one another, and make one common cauſe, by which means they always preſerve their national character. In perſonal appearance they reſemble the Tartars of Kaſan, though bordering ſomewhat more upon the Indian mien. They are for the moſt part tall and thin, have little eyes, large and prominent ears,

with deep cheſnut-coloured lank and ſcanty hair. In their conduct they diſcover plain good ſenſe, uprightneſs, and modeſty; are laborious, ſober, and cleanly; all which good qualities may partly perhaps be attributed to their ſchools, which are well conducted. The language of their country is the Tartarian, which they all ſpeak wherever they are found.

They reckon their years according to the *taregh*, or chronology of their nation, which begins two years later than the *hegira*. The Mohammedans reckon the preſent year 1778 the year of the *hegira* 1192, but the Boughariaus make it the year 1190 of their *taregh*. Beſides this computation, they divide the years into *dodecads*, in the manner of the ancient olympiads; a cuſtom common likewiſe to the Mongols and the Kalmouks. Each of theſe years bears the name of ſome animal in ſome degree reſembling the twelve ſigns of the zodiack. For example:

Tſchitſkam dilli, the year of the mouſe.
Bares, the year of the cow.

Taouſchkan, the year of the hare.
Lou, the year of the lizzard.
Dſchilan, the year of the ſerpent.
Yetka, the year of the horſe.
Koi, the year of the ſheep.
Pilſchin, the year of the monkey.
Taouk, the year of the cock.
Ett, the year of the dog *.
Dongous, the year of the hog.

They make uſe of theſe denominations in ſpeech and writing, whenever they would mark the time of any event in their lives.

The adminiſtration of affairs among the Bougharians eſtabliſhed in the Ruſſian empire, excepting only the Sarti, is exactly the ſame with that of the Tartars of Kaſan; their arrangements the ſame, the ſame tribute, the ſame occupations, habitations, religion, cuſtoms, and manner of life. As the greateſt part of them are in eaſy circumſtances, they avail themſelves of the privilege of po-

* The preſent year 1190 of the *Taregh*, or of Chriſt 1778.

lygamy,

lygamy, ſeveral of them having to the number of four wives, the utmoſt complement allowed by the laws of Mohammed. The kalym is uſually about 10 rubles, but may amount to 200 according to the ſituation, the fortune, and the inclinations of the girl. They differ from the Kaſanians in their interments by putting on the deceaſed a Turkiſh turban, which muſt conſiſt of four ells of linen in length.

Their cloaths differ very little from thoſe of the Kaſanians. The men wear muſtachios, and leave a little beard on the under lip, plucking out the reſt of the hair, or making it fall off by means of coroſive drugs. They ſhave the head, and wear a pointed calotte, commonly pinked or embroidered; over which they put a flat cap bordered with fur. Their upper garments are made of cloth, generally ornamented with an edging. Their wives and daughters dreſs exactly like the women of Kaſan. In Bougharia the men wear very high caps, in the ſhape of bee-hives,

turned up with an ornamental facing: and no ſooner is a caravan perceived in motion, but the Boughaſians are known by the ſhape of their caps. The women of this country have a way of ſtaining their nails with a juice expreſſed from the flowers of the balſam plant, which gives them a yellow tint. Several other women in theſe parts have the ſame cuſtom, eſpecially the betrothed girls of Aſtrachan, who chuſe to be diſtinguiſhed from the common people.

The Sarti of the province of Oufa reſemble in all reſpects the Tartar villagers of Oufa. Thoſe found among the Baſchkirians, of the province of Iſet, have reformed their ancient paſtoral life, though, in imitation of the Baſchkirians, they have fixed villages wherein they paſs the winter. They live chiefly by their flocks; but, as they aſſociate with the Baſchkirians, they cultivate, like them, a little portion of arable land. Although at preſent they reſemble the Baſchkirians

rians as to their way of life, dreſs, cuſtoms, &c. they have nevertheleſs preſerved a greater taſte for neatneſs, together with their own Bougharian character.

TAR-

TARTARIAN COLONIES.

HOW perfect ſoever the diſpoſition of any ſtate may be, there will always be ſome ſubjects diſcontented, inconſtant, and inclined to migration; who expect to find greater liberty, more profit, and more advantages any where than at home, and are therefore ready to embrace the firſt opportunity that offers of quitting their country, and ſeeking their fortune elſewhere. A mild government, an impartial adminiſtration of juſtice, an uncommon toleration, a great facility of gaining a comfortable ſubſiſtence, an undiſturbed enjoyment of property, with many other advantages, having been for a long time the characteriſtics of the Ruſſian empire; it is no wonder that a vaſt number of coloniſts have been drawn thither from the neighbouring nations, ſome doubtleſs by the cauſes above aſſigned, but many likewiſe who, having met with nothing but ſcorn or vexation in their native country, fly to Ruſſia

as

as to an aſylum from oppreſſion. Hence it is, that every new-comer meets his countrymen in all parts of it, ſome of them rich and proſperous, and moſt of them in the comfortable enjoyment of eaſy circumſtances, or at leaſt the deſcendents of his countrymen contented and happy in all reſpects, ever ready to receive him with complacency, and to treat him with friendſhip; great inducements ſurely to ſettle in a fine country, without regretting that he has left, where a man is ſure to meet with his brethren, to be allowed to follow the manners he has been accuſtomed to, and, above all, to be in poſſeſſion of the full enjoyment of his religious worſhip.

The Tartars, in the neighbourhood of Ruſſia, like all the orientals, are more inconſtant and deſirous of change than the Europeans; and the reaſon of it is, becauſe they depend on the caprice and deſpotiſm of their maſters, and are often expoſed to the violences of their neighbours: ſuch of them, therefore, as join themſelves to the Tartar nations in ſubjection to Ruſſia ſee ſo many real

real advantages in the ſecure and quiet happineſs in which they live, that the number of refugees, already very conſiderable, increaſes from year to year. Fugitives alſo from among the ſlaves of the Kirguiſians and other hordes that live by plunder are another ſource of increaſe to theſe people.

We ſhall here give a ſhort account of theſe different colonies, and of the branches that have iſſued from them; as alſo of the different nations whence they take their origin; ſufficient for a competent acquaintance with the Tartarian colonies eſtabliſhed in the empire of Ruſſia.

Various colonies, more or leſs conſiderable, of Nogayans, Caucaſians, Krimeans, Perſians, Ghivinſians, and others, have ſettled in Aſiatic Ruſſia, eſpecially in Siberia, and the governments of Orenbourg, Aſtrachan, and Kaſan, without mentioning the independent colonies that come in ſmall numbers to join them. Theſe latter incorporate themſelves with the Tartars, and ſoon loſe all diſtinction from them. Sometimes indeed they

they form, as it were, new races, after the manner of the Terptyaireis, which were formerly taken notice of in the account of the Finns. The Tartars that have fixed their abode amongſt the Terptyaireis are of various origin; beſides whom many mixed troops are to be met with in the fortreſs of Nagaïbak on the river Ik, which falls into the Kama, as alſo in ſeveral places on the frontiers of Siberia, Orenbourg, and Aſtrachan. The Tartars of Nagaïbak have embraced Chriſtianity, which has brought them into a cloſer union than they were before.

The Nogayan hordes ſubject to Ruſſia have been ſpoken of before *. Beſides theſe Nogayans, there are ſeveral troops of the ſame people among the Tartars of Kaſan, of Oufa, and of Orenbourg; as alſo of the Baſchkirians. Numbers of Tartars from the Krimea, and elſewhere, from different hordes, not ſubject to Ruſſia, have joined theſe ſame colonies, making one common cauſe, more or leſs, according to circumſtances, and

* See p. 74. and the following.

conforming

conforming more and more by degrees to the cuſtoms eſtabliſhed among the people with whom they dwell. It is only ſeven years ago that a colony conſiſting entirely of Nogayans, with a murza at their head, maintained themſelves by agriculture in the government of Kaſan. This colony, having obtained permiſſion of their ſuperiors, went and ſettled on the upper part of the river Sakmara, that they might live in the Baſchkirian manner, that is, by giving all their attention to their flocks and bee-hives.

Several families, originally from the Caucaſian nations, have aſſembled at Aſtrachan, at Kiſliair, at Moſdok, and along the Terek; not only from the nations under the Ruſſian ſceptre, but alſo a great number of other Caucaſians; and by this migration they have acquired all the privileges of the natural ſubjects of Ruſſia. Ouſmei khan, prince of the Ghaïtakams, who cauſed the late Mr. G. Gmelin to be carried off, did it under pretence that ſeveral hundred families of his people had deſerted from his government, and fled to Ruſſia. This academician, ſo famous

famous for his indefatigable reſearches in natural hiſtory, died in this miſerable captivity the 27th of July, 1774.

A great number of Perſians, from the different provinces of that kingdom, eſpecially from the borders of the Caſpian ſea, from Bakou, Salian, Enzeli, and Ghilan, have ſettled among the Tartars of Aſtrachan, along the Terek, and ſeveral cities in the government of Orenburg. There is alſo a conſiderable number of Arabs in thoſe parts. The Perſians ſettled at Aſtrachan form a particular ſociety preſerving the cuſtoms of their country. Many of them make journies into Perſia for the purpoſes of commerce; which done, they return to Aſtrachan, and thoſe who do not are ſoon replaced by others.

The Perſians ſettled in Ruſſia are of a melancholy look, hard and pale countenance, and have but little hair. They are courageous, haſty, voluptuous, polite, but very covetous. They carry on their traffic generally in Perſian commodities; many follow

different trades, and ſeveral have manufactories of Perſian ſilks and half-ſilks.

The men wear thin beards, ſhave the head, and cover it with high pointed caps. Their cloaths are made of ſilk or cloth, with large plaits about the hips; the ſkirts are very long, and, though they button their coats, they nevertheleſs wear a girdle about them, to which they hang a ſabre or a poignard. It is their way to put on two or three coats one over another. The women work the necks of their ſhifts with gold cording. They wear trowzers tied cloſe about the knees; twiſt cloth about their legs to make them appear large, and walk in ſlippers. Their garments are much like thoſe of the men, only ſhorter, and have open ſleeves. They put their hair in curls diſpoſed without art or ſymmetry, and adorn it with coloured ſtones. Inſtead of a cap they wear a veil in the Tartarian faſhion. Rings, ear-rings, pearl necklaces, and bracelets, make a part of their dreſs; and ſome of them wear a ring in each noſtril.

The

The greateſt body of united Perſians are in the government of Orenbourg, in the territory of Stavrapol; and a number of them, ſcarcely inferior to thoſe, in the environs of the fortifications of Orenbourg, and among the Tartars of Oufa; but theſe latter are diſperſed. All theſe Perſians are generally known by the appellation of Kiſilbaſchians. They are for the moſt part fugitives from the ſlavery of the Kirguiſians. Kiſilbaſch is a term of contempt given by the Kirguiſians and other Tartars to all the Perſians in general; this contempt ariſing as it ſhould ſeem from no other cauſe than that they are of a different religion from them. The Kiſilbaſchians of Stavrapol are huſbandmen; thoſe in the environs of the fortifications are moſtly ſervants of the Tartars whoſe flocks and *arbouſe* gardens they look after.

The Perſians ſettled at Stavrapol, as well as thoſe of Nagaïbak, have been admitted into the Chriſtian communion by baptiſm. All the reſt are Mohammedans

of the ſect of Ali *; ſo that, in their religion, as

* Ali was ſon-in-law of Mohammed, and ſurnamed, *The victorious lion of God.* He was the fourth khalif, and ſucceſſor of Mohammed. Soon after his election, a terrible faction was formed againſt him at Mecca, at the head of which was the widow of their prophet, who raiſed an army againſt him, and gave him battle, in which Ali was victorious. There were ſeveral other parties raiſed againſt him, particularly in Syria; all which he had the good fortune to ſubdue. At length, after many ſucceſſes againſt his enemies, he was aſſaſſinated in a moſque, in the month of Ramadhan, in the 40th year of the hegira. He had nine wives, one of whom was Fatima, the daughter of Mohammed. The Mohammedans pretend that Ali was the firſt who embraced the religion of Mohammed; and they have a ridiculous ſtory, that he profeſſed it even in his mother's womb. Notwithſtanding which, his name, and that of all his family, was curſed, and their perſons excommunicated, by the khalifs of the family of Ommia, down to Omar, who ſuppreſſed the malediction. On the contrary, the khalifs of Egypt added his name to that of Mohammed in the publication which they made at the top of their moſques. Some of the followers of Ali believe that he is ſtill alive, and that he will come at the end of the world in the clouds, and fill the earth with juſtice: ſome of them are even ſo extravagant as to deify him. The more moderate of his ſect ſay, that he is not indeed a god, but that in many things he partakes of the divine nature. Ali is the author of a work, intituled *Gefr u Giamé*, written in myſterious characters, mixed with

as well as in their manner of life, they reſemble the other Mohammedan Tartars ſettled in the Ruſſian empire; and, if we except only a few peculiar cuſtoms, their feſtivals, their food, their chronology, their polygamy, their nuptial and funeral ceremonies, are exactly the ſame with thoſe of the Mohammedan Tartars.

We meet with ſmall troops of Ghivinſians, of Taſchkentians, and of Turkoſtans, among the Tartars of this empire, but eſpecially amongſt the Bougharians; but very inconſiderable, and ſeldom united, almoſt all of them being incorporated with the Tartars amongſt whom they reſide. They are

with figures, under which are couched all the great events which were to happen from the beginning of Mohammediſm to the end of the world. The followers of Ali are ſtigmatiſed by the orthodox Mohammedans, with the name of Shiites, which ſignifies *contemptible*; but they call their own ſect *Adeliah*, i. e. the juſt and good party. They ſpread all over the muſſulman empire, and often raiſed great troubles in it. At preſent the whole Perſian empire, and ſeveral Mohammedan princes of the Uſbec Tartars, and of the Indies, are of this ſect. *D'Herbelot, Biblioth. Orient.*

the deſcendants of Ghivinſian merchants, or fugitives from the Kirguiſian captivity. As it would be difficult to mark the characteriſtic traits of all theſe Tartars, we muſt content ourſelves with giving ſome particulars of their origins, as we have done of the Bougharians; which will not be impertinent here, as the merchants of theſe people commonly reſort to the trading towns on the frontiers of Ruſſia, either in particular caravans, or in conjunction with the Bougharian caravans.

The nation of the Ghivinſians was anciently ſettled on the lower part of the river Oural, formerly called Yaïk. Theſe Ghivinſians or inhabitants of Ghiva are likewiſe called Ourguenetſchi and Gharaſes, which two names imply people who have found victuals and wood. Sixty verſts above the mouth Saratſchik of the Oural are ſeveral remains which indiſputably were a part of one of their principal towns in former times. Being driven from theſe parts, they withdrew eaſtward, and eſtabliſhed themſelves in the ſmall territory they at preſent inhabit, to which they have given the name of Ghiva.

This

This country is ſituate on the eaſtern ſide of the lake Aral, and is bounded by Perſia, the leſſer Bougharia, and different nations of Tartars. Ghiva, the capital of the country, lies to the ſouth-eaſt of Orenbourg, at about the diſtance of 15 days journey from that fortreſs, which may be reckoned at between 600 and 700 verſts *.

The country is not fertile, neither is it barren, having but little wood, and greatly reſembling the leſſer Bougharia. It is flat, excepting where a branch of Indian mountains advances into the country. It is pretended that theſe mountains in the territory of the Ghivinſians contain metals, and even gold.

The Ghivinſians have a great reſemblance with the Bougharians in their political conſtitution, religion, and way of life. The court of the khan of Ghiva diſplays the magnificence of eaſtern ſplendour, and his revenues are much greater than his occaſions.

* One hundred and four Ruſſian verſts and an half are equal to a degree of longitude.

His authority is more extenſive than that of ſeveral other khans, yet is he liable every minute to be depoſed and put to death. There is not one example in all their annals of a reign longer than eight years. By theſe cuſtomary murders they cannot be ſaid ever to have had a reigning family in whom the ſovereignty hereditarily deſcended; for a long time they have choſen their khans from among the ſaltans, or the ſons of the Kirguiſian khans; who, after having enriched themſelves with the Ghiviſian revenues, have the precaution to reſign their dignity, while they are in poſſeſſion of that liberty. Aboulghaïr, the famous khan of the Kirguiſians, and Nour Hali, the preſent ſovereign of that people, were both of them in their youth khans of the Ghivinſians. Their khan now reigning is Ghaïp, the ſon of Baſyr, a Kirguiſian prince. While the Troughmenians and the Aralians were in ſubjection to the Ghivinſians, their ſtate was powerful; at preſent they take men in pay from thoſe people whenever they are at war, which renders them ſo formidable to their

neighbours that the Kirguiſians alone are able to make head againſt them.

The Ghivinſians live in towns and villages, after the manner of the Bougharians. Of all their towns there are not above twelve of any conſideration. Ghiva, their capital, is ſituate in the neighbourhood of the rivers Amoudarya and Ouloudarya, which fall into the lake Aral, and ſupply the canals of the town with good running water. The conſtruction and internal diſpoſition of their houſes are altogether in the Bougharian ſtyle. A Ruſſian officer, who lived ſome time at Ghiva, finds that it is ſituated in 38 degrees 30 minutes north lat. and ſays that it contains 3000 houſes, and is ſurrounded by a ſquare wall built of bricks unbaked. Their houſes are much infeſted by ſcorpions, which the Ghivinſians call *tſchian*.

They cultivate their fields and plantations with the ſame care as the Bougharians do their gardens. The flocks of the Ghivinſians being but ſmall, they are obliged to purchaſe cattle for food of the Kirguiſians

and Troughmenians. They are obliged to carry all the produce of their ſilk-worms to the khan, for which they receive a fixed price. They are ſo ignorant in the arts of weaving and dying, that they exchange the productions of their country for Ruſſian and Bougharian ſtuffs. Their commerce conſiſts of the ſame articles with thoſe of the Bougharians, but is far leſs conſiderable; for which reaſon the merchants of Ghiva go into partnerſhip with the Bougharians of Orenbourg and Aſtrachan, and very rarely form caravans by themſelves.

Their dreſs and victuals are altogether in the Bougharian taſte. The moſt common diſhes are *onoſchi*, or vermicelli; *plav*, or boiled rice; *nan*, pancakes, and the meats which the law permits. They are ſcarcely acquainted with fiſh, as their rivers and canals furniſh very few. They uſe tobacco, opium, and the flowers of hemp, for the purpoſes of intoxication.

In the capital of their country is the tomb of Palwan, a famous Mohammedan ſaint, to whoſe

whoſe relics they aſcribe many miracles. This brings a great concourſe of pilgrims even from very diſtant parts. The ſepulchral chapel is built of brick, and is taken care of by forty fanatical monks; who, beſides the bones of the ſaint, are in poſſeſſion of a manuſcript containing the life and miracles of Palvan. Near the tomb ſeveral high poles are erected, having cords faſtened to them, on the top of which is fixed a great cage. On the day of the vernal equinox all the monks, one after the other, endeavour to climb along the ropes to get into the cage, in doing which ſeveral of them often get very dangerous falls. He that is ſo dextrous as to reach the cage has the happineſs of beholding St. Palvan ſeated there in fleſh and bones, and by that bleſſed viſion obtains the gift of prophecy. From the top of the poles he throws down his cloaths among the devout aſſiſtants at this ſolemnity, who pick them up, tear them to pieces, and carry home the ſcraps of them as ſo many amulets or ſcapularies. The rich Ghivinſians are buried about the tomb; and ſuch of the Kirguiſians, and other neighbouring

ing people as have money enough to pay for this honour, enjoy the ſame advantage.

Turkoſtan was formerly the moſt powerful and flouriſhing ſtate of any in theſe countries; but its antient ſplendor has long ago diſappeared. All that remains of it is the ſmall city of Turkoſtan; and even that is under the yoke of a Kirguiſian horde. All the Mohammedans, however, look upon this city as ſacred, it containing a great number of *ghodſches*, or ſaints, the deſcendents of the family of Mohammed.

The ſtate of Taſchkent is ſomething more conſiderable than that of Turkoſtan. The city of Taſchkent, ſituate on the Syrdarga, contains 6000 houſes. It is governed by a khan choſen from the Kirguiſian princes. The Taſchkentians put themſelves ſometimes under the protection of the Kirguiſians, and at others under that of the Soongarians.

The government, manners, &c. of theſe two ſtates are exactly the ſame with thoſe of the Bougharians and Ghivinſians. They are, however,

however, poorer than their neighbours, from the oppreſſion under which they live. Their commerce is partly carried on by the intervention of the Bougharians; ſome of them accompany the caravans of theſe latter into Ruſſia, leaving factors there to look after their concerns.

The Aralians occupy the coaſts of the lake Aral and its iſles. They are originally Ouſbeks. Their khan is independent, and elected from the Kirguiſian princes. They are not numerous, being ſcarcely able to raiſe above 5000 men fit to handle the bow. They have no cities, but their villages are fixed. They reſemble the Ghivinſians in figure, political conſtitution, manners, and religion. As there are many barren deſarts in their country, they maintain themſelves principally by their flocks. Their commerce is not reduced to any ſyſtem, and thoſe who come into Ruſſia are almoſt all refugees who have found means to eſcape from the Kirguiſian ſlavery, ſettling with the firſt Tartarian colony they meet with.

We have ſpoken of the Troughmenians in treating of the Caucaſian Tartars *. A great number of them are to be met with among the Kiſilbaſchians ſettled in Ruſſia, and the other Tartars of Orenbcurg and Oufa, and have all of them eſcaped from the bondage of the Kirguiſians.

In attending to the figure, character, way of life, language, and manners of theſe people, we perceive a great reſemblance between the Bougharians, Ghivinſians, Turkoſtans, and Taſchkentians, enough to lead us to think that they are all of the ſame race, eſpecially as they themſelves ſay they are branches of the Turkoſtan ſtock. The Aralians and the Troughmenians differ in many things from the Turkoſtans, no leſs than the Karakalpaks, whence it may be inferred that theſe three latter have always been particular hordes.

The Karakalpaks call themſelves Karakiptſchaks; the former ſignifying *Blackcaps*,

* See before, p. 93.

and

and the latter *people that have black cattle.* They inhabit the borders of the Syr Darya, a large river that falls into the lake Aral. The Karakalpaks divide themſelves into two great hordes, of which one is called the Upper horde, becauſe it inhabits the upper part of the Syr Darya; and the other the Lower horde, from its habitations being lower down on the ſame river.

Before the foundation of the kingdom of Aſtrachan, the Karakalpaks performed their nomadian courſes in the provinces ſituated on the inferior part of the Volga; but the horde of the Nogayans drove them thence, cauſing them to retreat eaſtward, and to ſettle in the environs of the Syr Darya. In this the Karakalpaks and the Ghivinſians have differed from moſt other people, who, on being vexed by their neighbours, have always gone towards the weſt; whereas theſe two tribes took the oppoſite courſe. In the years 1741, 1742, and 1743, the lower horde of the Karakalpaks, to the number

ber of 30,000 families; ſought the protection of Ruſſia, as a ſecurity againſt the Kirguiſians, but theſe latter revenged themſelves upon them in ſuch a manner as tended nearly to their extermination. Thoſe that eſcaped fled to the Upper horde, who put themſelves under the protection of the Soongarians.

The Karakalpaks of both hordes ſubdivide themſelves into ſeveral *oulouſſes*, or branches, whoſe chiefs bear the names of *Scheïgh*, *Saltan*, *Targan*, *Beggue*, and *Batirs*, which denominations mark the different claſſes of their nobility. All the chiefs are honoured with the general name of *Godſches*, or deſcendants of Mohammed. They are indeed in ſubordination to the khan of the horde, but they by no means pride themſelves in a profound obedience.

There is a great affinity between the conſtitution of the Karakalpacks and that of the Baſchkirians; having permanent

manent huts for the winter, in the ſummer they are ambulatory, and draw along with them portable tents of felt; they till ſome ſmall fields, but beſtow moſt pains on their flocks. They hold horſes in no great eſtimation, preferring oxen and cows, which they uſe equally for draught and for riding. They have among them very able artiſts, who make knives, ſabres, fire-arms, ſkillets, gunpowder, &c. with which they ſupply their neighbours, who frequently uſe them to their deſtruction. The Karakalpaks are Mohammedans, and well educated. They are as ignorant of commerce as of war. No ſooner are they attacked, but they run behind ramparts of earth for defence. They are fond of carrying off men, but they themſelves fall much more frequently into the hands of the Kirguiſians, who make ſlaves of them. Almoſt all the great men of this latter people have Karakalpak ſlaves in their ſervice; but as the manner of life of theſe two people is very ſimilar, the

Karakalpaks

Karakalpaks feel the weight of their bondage much leſs than others, and do not make ſuch frequent endeavours to eſcape to the Tartars of the Ruſſian empire.

THE

THE BASCHKIRIANS.

BASCHKOURTS is the name they call themſelves by, and the Nogayans give it them likewiſe. *Kourt* ſignifies a *bee*; and *Baſchkourts*, *the Bee-people:* but, among the Nogayans, *baſchkourt* means a head wolf, or maſter-wolf. The Kirguiſians call them *Iſtaki*, or Oſtyaks.

Some authors pretend that the Baſchkirians are the deſcendents of the antient Bulgharians, but they affirm themſelves to be ſprung from the Nogayans. Aboul Gaſi gives Bulgharia the name of Daſchte Kiptſchak; and at preſent the voloſt of Kiptſchak is the moſt numerous of all the Baſchkirian populations. Perhaps they are Nogayans, who have afforded a retreat to the Bulgharians when driven from their country; their appearance in truth is not perfectly Tartarian, and the country they inhabit (and which the antients

called ſometimes Baſchkiria, and ſometimes Paſkatiria) is a part of the antient Bulgharia.

Formerly they lived an ambulatory life in the ſouthernmoſt parts and on the frontiers of Siberia, having their own khans. But the khans of Siberia moleſted them to ſuch a degree, that they took the reſolution of abandoning their country, and entered that which they now poſſeſs; afterwards they ſpread themſelves by degrees about the environs of the Volga and the river Oural, till at length they ſubmitted to the tzars of Kaſan.

Baſchkiria at preſent is compoſed of the moſt ſouthern part of Mount Oural, the parts adjacent to the Belaya, the territory between the Kama and the Volga, and the borders of the river Oural; conſequently this country comprehends the weſtern part of the province of Oufa, and the eaſtern part of the province of Iſet, both of them in the government of Orenbourg.

The mountains with which the face of the country is covered are rich in metals, the

the ſoil is fertile, their foreſts full of good timber, and their lakes abound with fiſh. Baſchkiria was antiently divided into four territories, that of Kaſan, that of Oſa, that of Siberia, and that of the country of the Nogayans: the Ruſſians call them all *Doroggi*, or the *Roads*.

When Ivan Vaſſillievitſch, tzar of Ruſſia, made the conqueſt of the kingdom of Kaſan, the Baſchkirians ſubmitted to Ruſſia without any reſiſtance; and the tzar, to put them in ſecurity againſt the incurſions of the Kirguiſians, built them the city of Oufa. At that time they were conſiderably weakened from various cauſes, but recruited again in a little time, by giving a reception to numbers of fugitive Finns and Tartars *. Since this they have ſeveral times revolted againſt Ruſſia. In the years 1676, 1708, and 1735, eſpecially, they made general revolts. In all theſe they exerciſed ſhocking cruelties, and all their ſeditions have been marked with

* Of which mixture was afterwards formed the Terptyairei, as was obſerved before, vol. I. p. 151.

ravages and devaſtation. The meaſures purſued to reduce them to their allegiance have always been pernicious to them in the diminution of their numbers and their ſtrength; but the natural advantages of their country, with their manner of living adapted to the productions of the climate, joined to the mildneſs of the Ruſſian government, reſtored them preſently after each ſucceſſive cataſtrophe. In the year 1741, they were completely conquered, after having excited new troubles; and, to reſtrain them for the future, the government cauſed ſeveral ſmall forts to be built on the frontiers of Baſchkiria, as well as in the interior parts of the country. Indeed theſe forts and batteries are conſtructed only of wood; but, as the Baſchkirians make war only on horſeback, they are ſufficient to repel them. Since the year 1741 they are no longer permitted to ſettle out of their own country. In the laſt diſturbances in the year 1774 they ſided with the rebels, to the ſhame and misfortune of their nation; and it was not till after a total defeat that they were brought back to obedience.

They

They are divided into voloſts, or particular branches, every one of which lives ſeparately. Theſe branches are made up of different *Aimaks*, or *notable and antient families*, having each a particular diſtrict. They have had no khans for a long while; and all their nobility is become extinct by the frequent inſurrections they have raiſed. At preſent every voloſt chuſes one or more *ſtartſchini*, or elders, from its own body. The chancery of the government of Orenbourg allows each of theſe elders a ſecretary, as an interpreter, whoſe buſineſs it is to read the edicts publicly, and to ſee them duly executed. Theſe ſecretaries are for the moſt part taken from the Meſtſcheraïk Tartars, and are a ſort of juſtices of the peace. The whole Baſchkirian nation is compoſed of thirty-four voloſts, which together in the year 1770 amounted to twenty-ſeven thouſand families.

The features of the countenance indicate them to be Tartars, though their face is ſomewhat flatter. They are generally

ſpeaking of a more robuſt conſtitution and fuller of fleſh than the Tartars of Kaſan. Several of them have remarkably large ears, and all ſmall eyes; the beard of moſt of them is of a deep cheſnut colour. They have natural good ſenſe, but not the leaſt inclination to cultivate their intellectual faculties: they are courageous, ſuſpicious, obſtinate, ſevere, and conſequently dangerous. If they were not well looked after, they would none of them follow any other trade than that of pilfering and plunder.

Their language is a Tartar-dialect, which has but little affinity with that of the Tartars of Kaſan. As they are Mohammedans they have ſchools where they are taught to write their own language, but they never apply to it: and as theſe half barbarous people chuſe both their preceptors and prieſts from their own countrymen, it may eaſily be ſuppoſed that their erudition is confined to a very narrow circuit.

Formerly the tribute they were obliged to pay conſiſted of a ſmall tax in current money;

but they have ſince been bound to furniſh a certain quantity of honey, wax, and furs. After their revolt in 1741 they were put on the footing of Koſaks; that is, they were enrolled to ſerve as ſoldiers, keeping guard on the frontiers, or making campaigns wherever they are commanded: they are obliged to furniſh themſelves with a horſe, accoutrements, and cloaths, but receive the ſame allowance as the other Koſaks. As in times of peace but a ſmall number of them are in ſervice, thoſe who remained at home paid formerly 40 kopeeks * per man; but, by a new regulation, they are now freed from that tax, on condition that they purchaſe the ſalt they conſume from the magazines of the crown; before this they took what they wanted from the ſalt-lakes of their country.

Such as enter into military ſervice are diſtributed into ſmall companies of ten, fifty, and a hundred men, who elect their own elders or commanders, called in Ruſs *deſatniki* if commanders of ten *piati*; *deſatniki*, if

* Twenty-pence Engliſh, a kopeek being exactly equal to a halfpenny.

of fifty; and *ſotniki* if commanders of a hundred. Their regiments are called *poulks*. The *attaman*, or colonel of a regiment, is choſen from the moſt expert elders of the nation by the Ruſſian generals, who have always this right. *Ok*, *ſcha*, *ſoungous*, and *ſavot*, are the arms proper to a Baſchkirian; which ſignify the arrow, the bow, the lance, and the coat of mail; ſome wear alſo helmets, others are armed with ſabres, guns, and piſtols, and ſome bear all theſe eight kinds of offenſive and defenſive arms at the ſame time. They make their own bows and arrows, as well as the quiver which commonly contains fifty arrows, and is covered with ſome ſkin, generally bear's ſkin. Their coats of mail are a ſort of net-work made of ſteel rings, very clumſy and very dear, and therefore are but little uſed. The Baſchkirians have fine horſes, and are excellent horſemen, bold, and dextrous in handling the bow; inſomuch that a ſmall company of them are not only ſure of defeating a troop of Kirguiſians, though double their number, but there are even detachments of them capable of making incurſions into the country

of

of the Kirguiſians, where they do much miſchief before they can be driven out. The commandants on the frontiers often make uſe of the Baſchkirians when they would chaſtiſe the Kirguiſians for robberies committed on the caravans or otherwiſe; and are always ſure of good ſervice, as the former are brave, and the latter afraid of them, and as they can harraſs their enemies a long while over the barren plains, without wanting a ſupply of victuals. A Baſchkirian army on a march affords ſeveral remarkable peculiarities. Every horſeman is dreſſed after his own fancy, but all in long habits; every man leads a ſpare horſe, not only for the purpoſe of remounting if that he rides ſhould be killed under him, but alſo to carry the proviſions; which, conſiſting partly in parched corn, occaſions the neceſſity of hand-mills for grinding it; theſe are likewiſe carried on theſe horſes. Every company of a hundred men has commonly a little ſtandard of ſeveral colours. Even in the ſame regiment there is no greater uniformity in the ſeveral ſtandards than in the arms and dreſs of the men. They gallop without any order at all; only when they make

make a halt they form themſelves in ranks, very irregularly diſpoſed.

This nation led a vagabond life till their ſubmiſſion to Ruſſia, and even a long time afterwards; but, by degrees, they have combined the occupation of vagrant ſhepherds with that of agriculture, which obliges them to a way of life ſomething more ſettled. At preſent all the Baſchkirians have huts for their winter abode, and portable tents for ſummer.

When they chooſe a place for ſome winter village, they are more attentive to the fertility of the ſoil than the proximity of water; becauſe the ſnow never fails them in winter. An *aoul* or village contains about fifty huts built of bauks in a rude manner, and for the moſt part conſiſting only of one ſmall room covered with a flat roof: the internal diſpoſition is in the Tartar-faſhion, but the whole poor and mean. The broad benches on which they ſleep ſerve alſo as hutches for the young of their animals and poultry. The chimney is a cylinder made of twigs and ſticks

ſticks interwoven, and plaiſtered both within and without with clay; in the ſide of this they fix an iron pot. The doors to moſt of their houſes are ſo low and narrow that it is hardly poſſible to enter them without creeping on all fours: the holes in the ſides which ſerve as windows are covered with bladders, the ſkins of fiſh, or oiled rags. Adjoining to every houſe is a *kuſu*, or little hut of a cubic form for proviſions. The chapels, even in their bettermoſt villages, are hovels as poor as the houſes. If at any time another place appears better than that they inhabit, they abandon their village and build another; ſo that a man who has been abſent but a few years, on his return hardly knows where to look for his tribe, eſpecially as they alter the name of a village after that of the *ſtarſchiſn* or elder who then preſides: on the election of every new elder, the village takes a new name. Thus *Sultanova Achmetova* is the name of the place whoſe chief is called *Sultan Achmet*.

Their moveable ſummer villages contain between five and twenty *tirmas* or tents, on the

the pitching of which every great winter village is divided into ſeveral ſmall encampments. Theſe tents are of a circular form, ſome three and ſome five fathom in diameter, compoſed of a ſort of baſket work to the height of about four feet; upon this are placed poles which faſten to a wicker circle at top of two feet diameter; ſo that the whole hovel or tent is in the ſhape of an obtuſe cone. The whole is covered with a felt tied to the wicker by ſtrings made of horſehair. The Baſchkirians who dwell upon the lofty mountains of the Oural give their huts an angular figure, longer than wide; and, their flocks being too ſcanty to afford them wool enough for felt, they cover their hovels with birch-bark. In the centre of each of theſe ſimple habitations is the hearth, a trivet, or elſe a chain from the top to hang the kettle on.

Several ſmall Baſchkirian voloſts are ſettled amongſt the Tartars of Kaſan, inhabiting the diſtrict of Koungour in Permia; but, as their territory is not very fertile, they live

live in handſome fixt villages; in every reſpect like thoſe of the Tartars.

The houſehold furniture of the Baſchkirians is much more mean, and their whole manner of life more miſerable, than might be expected among a people ſo wealthy. The Baſchkirians of Koungour are, however, an exception to this. Amongſt all the others the ſleeping-bench is covered with felt, as are the floors of their chapels; carpets and pillows are extremely rare with them. Excepting the iron pot upon the hearth, all their veſſels for eating and drinking are of wood or birch bark. They keep water and other liquids in leathern bags; earthen ware and metal are ſcarcely to be met with among them. Almoſt all have wooden mortars to pound corn and hemp and linſeed. Several of their villages have ſmall water-mills *. Six or eight little boards are fixed horizontally to the perpendicular axis of the mill-ſtone: this is put in motion by a very ſmall quantity of water, even that of a common

* Called *termof* by the Baſchkirians, and *mouftofka* by the Ruſſians.

ſpring

ſpring is ſufficient for the purpoſe, they collect it into a ſort of reſervoir, and conduct it thence by canals, in ſuch a manner that a fall of a foot and a half upon the boards, which are only eighteen inches in length, ſets it going. Where theſe watermills are wanting they ſubſtitute handmills in their place; the conſtruction of which is as follows: two block wheels made of the trunk of an oak, each of them about a foot and a half in diameter, and three or four inches thick, turn one upon the other. The two interior ſurfaces of theſe blocks are covered with a great number of pieces of broken iron pots, and placed in ſuch a manner as that the two ſurfaces of iron are not contiguous by the ſpace of two lines. At the centre of the lower block is a perpendicular ſpindle, as an axis to the machine; and in the upper one is a hole, through which they introduce the corn, ſerving at the ſame time as a ſocket to the axis. A perpendicular peg fixed near the edge of the upper block is the handle by which it is turned. The meal falls on a cloth ſpread under the mill, and may ſerve for uſe without any farther preparation: to make

make flour they ſift the meal through a fine horſehair ſieve; what remains is again paſſed through the mill, till nothing is left but the bran.

The care of their flocks and herds is the principal occupation of the Baſchkirians; they cultivate beſides a little land, and follow the chace: ſuch as have mines in their eſtates endeavour to turn them to account. Their management of the firſt article, founded on experience, is productive of great increaſe; inſomuch that the wealth of a Baſchkirian is expreſſed by the quantity of his cattle, and the number of his flocks, called by them *taboun*. Their ſtuds likewiſe engroſs a great part of their attention, as their horſes alone in a manner furniſh them with all the neceſſaries of life. They uſe them for riding, for milk, for meat, for cloaths; and many ſorts of veſſels which they make of their ſkin, as their cordage, &c. is all made of their hair. The rich have commonly as many horſes as ſheep, and about half as many oxen as horſes: ſome of them keep a little flock of goats, and ſome a few camels. But no ſuch thing

as

as a hog is to be met with, becauſe the law of the prophet ranks them among the unclean animals. They have but few fowls of any kind, finding it troubleſome to keep them from the cold, and to cheriſh them during the winter. Even the common people poſſeſs to the number of fifty horſes, thoſe in eaſy circumſtances have five hundred, the wealthy generally a thouſand, and ſome few can reckon two thouſand horſes in their poſſeſſion, with a proportionate number of other cattle. Bees likewiſe are a great article with them; every man having at leaſt ſome hives, many of them three hundred, and ſome five hundred.

Their horned cattle, as well as their horſes, are of the ſame ſpecies with thoſe of Ruſſia, of a middling ſize, vigorous, and hardy. Moſt of their ſheep are of the Kalmouk breed, with a large fat tail, ſhort noſe, and hanging ears *. Some, eſpecially the poorer ſort, have common Ruſſian ſheep; the wool of theſe is the beſt, in ſome flocks both ſorts

* *Ovis laticauda*, Linn.

are

are ſeen together. Although the winter is here long and very cold, yet their cattle are left at large to provide for themſelves as they can, which they do by turning up ſnow for dried or frozen graſs and moſs, their whole ſupport during the winter. They give indeed a little hay to ſuch as are feeble, and to the females with young. The camels are alſo left to ſhift for themſelves; except that, to protect them a little from the cold, they ſew pieces of old felt all over their bodies. All the cattle of the Baſchkirians towards the ſpring become lean and poor, and a great number periſh by wild beaſts, hunger, and cold: eſpecially after ſome days of rain, or a continued thaw, when the melted ſnow is frozen again and becomes a ſurface of hard ice. With the ſame careleſſneſs the Baſchkirians leave the propagation of their flocks and herds to nature, the males running always at large with the females. Some of them, however, caſtrate a few of their males, but this is not a general practice. Notwithſtanding their cattle are thus left to their natural propenſities, it very rarely happens that the females bring forth out of

the uſual ſeaſon, which may be occaſioned by both ſexes being enervated by a long and ſevere winter. During the ſummer they thrive and grow fat to an extraordinary degree. To ſave as much milk as they can, they tie the colts and calves with a running knot to a long rope ſtretched along the outſide of their huts, where they remain all day, and are only ſuffered to be with their dams during the night. They find by experience that the young of all their animals endure the winter's cold much better for being frequently deprived of the teat, and that ſuch of them as are ſuffered to ſuck at pleaſure become more delicate, and leſs capable of bearing fatigue. They treat their bees in the Poliſh manner. The hives are placed in trees, to which they climb by means of a rope faſtened about the tree, and brought round their body.

The open plains and vallies of Baſchkiria are extremely fertile; yielding, in ſpite of the negligence of the inhabitants, a more than ten-fold increaſe, even without manure, and almoſt without cultivation. Although

theſe

theſe people have for a long time managed ſome land, yet they are not laborious enough for agriculture; beſides, as they can eaſily diſpenſe with bread, they are ambitious of the character of huſbandmen. The government however affords them all poſſible encouragement thereto, every year cauſing ſcarlet cloaths to be given, with other premiums, to ſuch as diſcover a zeal that way: but all theſe means have hitherto produced no conſiderable effects. Moſt of them pay no attention at all to agriculture; ſome few have an acre or two of land, in which they ſow corn, or perhaps a little hempſeed: but no one village cultivates more than a ſpace of about nineteen thouſand ſquare fathoms. Inſtead of threſhing, they uſe the ſame method as the Bougharians, get aſtride an ox or a horſe, which by trampling over it treads out the corn *.

Their mountains, covered with foreſts, afford them plenty of game; but their

* The Iſraelites made uſe of the ſame means for that purpoſe, as we find by the interdiction in their law, "Thou ſhalt not muzzle the ox that treadeth out the corn."

principal object in following it is diverſion: the poor indeed only hunt for ſubſiſtence. They go to the chace with common dogs, which are a ſort of greyhounds; they alſo lay ſnares, and uſe vultures, which they call *birkout* *, training them for that employment.

They have neither induſtry nor ſufficient knowledge of the art of working their mines. A ſmall number of them underſtand the moſt common ores, and are expert enough in diſcovering them. A Baſchkirian voloſt on finding mines of iron or copper in its territory ſells the mountain, together with a proportionate extent of foreſt, to ſome Ruſſian undertaker, for a certain term, moſt commonly for the ſpace of ſixty years; at the expiration of which term the property in the mine returns to the voloſt, unleſs the parties agree to renew the leaſe. In Permia are ſome mines which the Baſchkirians work themſelves, diſpoſing of the ore to neighbouring contractors, who pay for it according to the quantity of metal that it yields.

* *Falco fulvus.* Linnæi.

But

But elſewhere no Baſchkirian, and hardly any Tartar, will work at his own mines, much leſs in thoſe of other people; they are too proud and too enervated for that, yet there are many who get a great deal of money by the carriage of the ore to the ſmelters in the neighbourhood.

As the different occupations they follow do not take up much of their time, the men paſs the greateſt part of the winter in chatting round the hearth, and ſmoaking their pipe: in ſummer they ſcarcely ever quit their bag of *koumiſs* *. The women, on the contrary, are much more laborious, eſpecially in ſummer. Theirs is all the buſineſs of milking the mares and cows, which is done twice or thrice a day, making butter and cheeſe for the winter, drying fleſh and fiſh in the air, tanning ſkins, making cloth from hemp and nettles, and carpets and coverings of felt, &c.

They dreſs their furs with ſour milk, rubbing it with the brain of divers animals

* A liquor made of mare's milk, which they keep in bags of ſkin.

mixed with chalk. To make their bags for liquors, they ſcrape the hair from the ſkins of camels, horſes, and cows, ſtretching them afterwards on a cone compoſed of poles, covering them with pieces of felt, and then placing them over a very ſmoaky fire of rotten wood and cow-dung, made in a hole dug in the ground, till the ſkin has acquired the conſiſtency of horn; this preparation takes up about eight days. For making their *ſava*, or great bags or bottles of leather to hold milk, they ſew the ſkins together with thread made of ſinews and horſehair before they ſmoak them *. The ſava are in the form of a cone, and contain about the quantity of a hundred of our common bottles. The right hand ſide of the entrance into the hut is the place appropriated to hold theſe veſſels, which, as they ſhrink up when empty, are hung upon lines. Their *tourſouks* are veſſels of the ſame kind, only ſmaller, and are uſed in the houſe and on journies inſtead of mugs and bottles. Theſe are

* This operation ſeems to have furniſhed the prophet David with his idea of a bottle in the ſmoak: *I am become like a bottle in the ſmoak.*

made

made of the ſkin that covers the head of the horſe, and are ſhaped like a pear. To the part where it joined to the neck they fix another piece of ſkin which makes the bottom of the bottle, and the mouth of the horſe is the opening at top; the ears, which they always take care to leave, making the handles. To bring them into the aforeſaid form, they fill them with ſand and aſhes, and then expoſe them to the ſmoak. In the ſame manner the women make milking pails, &c. Theſe veſſels never become ſoft by moiſture, are very durable, and not at all clumſey; but, notwithſtanding all this, was a perſon ever ſo much inclined to conquer the diſguſt ariſing from their being for the moſt part made of the ſkins of beaſts dying of ſome diſeaſe, yet greaſe and uncleanlineſs render them in a ſhort time ſo black and naſty, joined to their abominable putrid ſmell from the ſtale milk and other liquids left in them from time to time, that it would be impoſſible to uſe them.

The linen that the Baſchkirian women make is coarſe and narrow, of thread ſpun

from the fibres of the common nettle, calle by them *kreskan* *. Hemp they call *kinder*, and weave it likewiſe into linen. They do not redden the nettles and hemp in water, but hang them both on hedges, or ſpread them on the roofs of their houſes all autumn and part of the winter; which done they dry them by a ſtrong heat, and then ſeparate them from the bark by bruiſing them in their wooden mortars. They make uſe of a diſtaff, and never ſpin by the wheel. Their looms are of a conſtruction ſomething better than thoſe uſed by the Tartars of Orenbourg †. The woof is wound round a ſtick fixed upon the bench of the hut; the roller being ſupported by two perpendicular poles jammed hard between the floor and the cieling; to let the woof move up and down they have ſmall foot-boards tied to levers by horſehair cords, or elſe theſe cords have a loop at bottom for the foot. Thus the Baſchkirian women cannot take their looms with them when they go on a viſit from home, as the Tartars of Tobolſk can,

* *Urtica dioica.* Linnæi.

† See before, p. 28.

Theſe

Theſe laborious women alſo make a ſort of courſe narrow cloth, which they know how to full with ſoap prepared by themſelves; and ſome of them underſtand the art of dying colours. They ſew their cloaths, whether woollen or linen, with thread of hemp or nettle; but for their pelices or cloaths made of ſkins they uſe tendons ſeparated into threads. For this purpoſe they take the ſinews of the legs of all their large cattle, which they cut into pieces ſix inches in length, dry them in the air, then beat them till they ſeparate into a great number of fibres, which they join with great dexterity by twiſting the ends together without making any knot.

The Baſchkirians have occaſion for great quantities of felt for covering their habitations, for bedding, for the cloaks they wear in wet weather, horſe-cloths, &c. This is likewiſe made by the women, who uſe the ſame proceſs as the Ruſſians do in making their *voilok*, ſpreading the wool or hair, or the mixture of both, on a piece of cloth or a mat. The wool is firſt well unravelled, and made

made into a layer an inch thick; they then throw boiling water upon it; after this they roll it in the mat, frequently caſting hot water on it, roll it afreſh, and then trample it under feet till it acquires the proper conſiſtence.

The dreſs of the Baſchkirians very much reſembles that of the Tartars of Kaſan *. Both ſexes wear *kaldaks*, or ſhirts made of coarſe nettle-linen, long and very wide trowzers, either *itaïks* or *ſanks*, that is buſkins, or ſlippers: the poorer ſort wrap their legs in rags and wear ſhoes made of the bark of trees. The upper coat of the men, faced with fur, is very long and wide, and for colour red has always the preference. The *belgaou* or girdle goes over it, or at leaſt the belt that holds the ſabre; ſo that the waiſtcoat, or caſſoc, is not ſeen. The pelices worn in winter are made of ſheep-ſkins; frequently of horſe-ſkins, and ſo cut that the mane flows down the back: a Baſchkirian in this garment makes a very extraordinary

* See before, p. 30.

figure,

figure, eſpecially when the wind is high. They wear the beard on the chin only; ſhave the head, which they cover with a calotte, generally worked with gold or ſilver, exactly like the Kaſanians; but the cap over that diſtinguiſhes a Baſchkirian immediately. It is in the form of a cone, about ſix inches high, made of cloth, with a fur facing, not very broad, but projecting from the cap, and is not much unlike that of a Dutch ſailor. When they travel they wear *ſalbars*, or trowſers, ſo wide, that they can tuck all the ſkirts of their cloaths in them.

The upper gown of the women is called *ſapken*, made of fine cloth or ſilk, with buttons, and is moreover faſtened round the waiſt with a girdle. Their *dulbega* is a covering for the boſom, ornamented with pieces of little coin, laid partly over one another in the manner of fiſh-ſcales; ſome of them cover the boſom with a ſort of net [illegible] of glaſs bead or little ſhells. The girls plait their hair in treſſes, tying ribbands and a number of gew-gaws to them which reach down to the calves of their legs.

Their cap is likewiſe ſet off with ſmall coins and glaſs beads, having a piece affixed to it behind, which covers the nape of the neck, and is garniſhed in the above-mentioned manner. The women, beſide their cap, wear a band on their foreheads adorned like the cap, tying their hair in two treſſes only, and ſometimes not at all. In bad weather both women and girls put on the *taſtar* *, or Tartar veil.

The Baſchkirians obſerve the law of Mohammed in their meat and drink. In winter, while their cattle are poor and lean, they content themſelves with cheeſe, called *krout*, which the women make by boiling the whey into a conſiſtence, and butter † ſtored up during the ſummer, and likewiſe fleſh and fiſh dried in the open air. Several of them, to make this ſort of proviſion hold out the more abundantly, go and hunt for game. They do not ſcruple to kill for food diſeaſed cattle, and ſuch as they can recover from the jaws of wild beaſts, which carry off great numbers; but they muſt take care to be in time to cut the throat of the animal before it

* See above, p. 160.

† *Mai* in their language,

be

be quite dead. A conſiderable quantity of their cattle die of hunger and cold; and theſe they dare not eat of, ſince the Koran has pronounced them impure. The huſbandmen, beſides the aforementioned food, add to their winter proviſions oatmeal and flour which they make into cakes, and bake them on the embers. During the winter ſeaſon the Baſchkirians become feeble, pale, lean and dejected, as well from the poorneſs of their food, as from their being ſhut up cloſe in their huts, where they breathe only bad air. But in the ſpring they recover as faſt as their flocks, get into good caſe, and become chearful and gay. Thoſe that follow agriculture remain in the villages till they have ſown their fields, but all the reſt haſten into the deſerts, carrying their habitations with them. At this ſeaſon of the year they all take birch-water, a very ſalutary drink to them; but it coſts the country a great number of trees, for they draw all the ſap to the inciſion made in the bark, and ſuck it thence through tubes made of cabbage-ſtalks. By degrees the herbage begins to ſhoot, and in the ſame progreſſion the milk returns to the

mares, cows, and ewes: this is now their principal, and almoſt their only nouriſhment, and they kill only thoſe beaſts that have ſome defect. In ſummer they follow neither the chace nor the fiſhery, and can procure no bread or meal, except what remains from the winter's ſtock. Milk is then their common nouriſhment, and the ſour is preferred to new. They only eat of animal food on ſolemn feſtivals, and theſe, as well as their whole kitchen, during the ſummer ſeaſon, are ſupplied from cattle killed on account of ſome ſickneſs.

The milk of cows and ewes, when ſour, is called *aïren*, and that of mares *koumiſs*. To make the former, they boil a certain quantity of new milk, then pour a little ſour to it, which turns all the reſt. After this preparation they have nothing to do but to pour new milk from time to time into the ſava, and to ſhake it well together. To make butter, the Baſchkirian women let the milk ſtand one night, and in the morning ſkim off the cream. Of the milk that remains they make aïren; but this kind is not ſo good as

that prepared from the milk and cream together. They make the butter come by beating the cream, and not as the Ruſſian countrywomen do by letting it ſtand to thicken in the heat. The preparation of the koumiſs is the ſame with that of the aïren, only that the former is made of the milk of mares and camels. All the cream is left to this milk, becauſe that of mares produces only a liquid butter. The acidity of this drink is very agreeable; is, at the ſame time, very nouriſhing, and is a competent ſubſtitute for all other aliment. The Baſchkirians are very hearty with it, it renders them healthy and gay, and gives them a round belly and a ruddy complexion. With all theſe advantages, the koumiſs is ſo ſpirituous a liquor that it inebriates ſuch as take it immoderately, which is the caſe with almoſt all theſe people; inſomuch that in the great heats of ſummer one may examine whole villages, and not find a ſingle man that is not drunk. When they have once got a ſufficient proviſion of milk from camels and mares for ſouring, they uſe that of cows and ewes principally for butter and cheeſe.

Some-

Some of them, in imitation of the Teleutes, the Kalmouks, and ſeveral other people, diſtil the koumiſs, and drink the brandy which reſults from the operation: others, to intoxicate themſelves, take a mixture of koumiſs and ſtrong hydromel; and others again drink theſe two liquors alternately, ſometimes one and ſometimes the other. On the approach of winter all their felicity draws towards an end; and they, as well as their flocks, muſt prepare for melancholy and ſcarcity.

With regard to civility and manner of life, the Baſchkirians are more rude and unpoliſhed than the Tartars of Kaſan, as well as more uncleanly; but to the full as hoſpitable as they. The bag of koumiſs is ever at the diſcretion of their friend or neighbour. The men, during their encampment in the ſummer, go from hut to hut for the purpoſe of goſſiping and laughing and emptying a ſava of koumiſs together. In winter they eat by regular meals, ſitting on their heels round the diſhes. Before and after meals they ſay a prayer. They obſerve the ſame kind of devotion

devotion as often as they empty one ſava, and open another. Their kitchen furniture and their food are equally diſguſting. They never ſtrain their milk; but whenever they perceive too great a quantity of hairs and dirt in it they take it out with their fingers as well as they can; and ſuch as are more *nice* than the reſt pour what they are going to drink through their horſe-hair ſkull-cap, which they take off their head for that purpoſe; what it acquires by this filtration need not be mentioned. The women have a very convenient method of dreſſing ſheep's feet, by throwing them into the fire juſt as they are; thus the wool burns off, the feet become as black as ſoot, and when they are ready, as they eat them without ſauce, the cook brings them under her arm, and diſtributes them about. The *five-finger diſh* * is a great delicacy, in which they indulge only on high days. Not only every one eats it with his fingers; but, by way of politeneſs, they dab it into each other's mouth, and eat it ſo gluttonouſly, that one would think they endea-

* This is the *biſchbarmak* deſcribed before, p. 34.

voured to ſwallow the hand that crams it into their mouths. When the mouthful thus given happens to be too large, the receiver empties half of it into his hand, taking it into his mouth again ſo ſoon as he has gorged what he left therein. In general they are exceſſive gluttons; fifteen pound of meat with ſixteen pints of ſour milk is but a moderate repaſt with ſome of them. When they have bread, they eat it after all, as paſtry is eaten in Europe. The Baſchkirians ſtuff themſelves at ſuch a rate, that their meal is but ſhort, for no ſooner is it ſerved up than it diſappears, as if by the power of magic. If after a feaſt any thing remains, the gueſts divide it and take it away with them. Whenever the hoſt is deſirous of ſhewing a particular attention to his gueſt, he offers him his favourite horſe to go home upon; and this is held to be doing the honours of the houſe completely.

The Baſchkirians have no taſte for [redacted] in carriages, but both ſexes are very fond of riding on horſeback; for which reaſon they are great lovers of fine horſes, well dreſſed and

and capariſoned. There is no difference between the ſaddles of the men and thoſe of the women, only the houſings of the former are larger and more elegant. It is hardly poſſible to paſs by a Baſchkirian hut without ſeeing a horſe bridled and ſaddled waiting for his maſter. As the men are almoſt always on horſeback, or ſitting on their heels, they have generally bad knees. Their beds conſiſt of pieces of felt, on which they lie down without undreſſing, ſo that vermin of all ſorts is no rarity among them; more eſpecially as they bathe leſs than other Mohammedans. The blameleſs old man and the white beard are held in great veneration among them, as among other Aſiatics. Whenever they would engage a perſon to attend a feſtival, they aſſure him that he ſhall ſit among the old men of the family. At the time of their kourban baïran *, whole villages, men, women, and children, viſit each other; and on this occaſion the oldeſt man, whoever he be, hoſt or guest, is always the principal perſon, and takes the firſt place in the company.

* A Tartarian feaſt, deſcribed before.

Many Baſchkirians have two wives, but they ſeldom take more. The kalym is in uſe with them, and is paid always in cattle. The price of a girl for marriage is from 15 to 200 of an equal number of horſes, cows, and ſheep. The bride brings an *igat* * to the bridegroom, conſiſting likewiſe of cattle, ſo that he always receives back a part of what he paid for his wife. As they are always low and weak during the winter, and particularly as they have then no kouniſs, they never marry but in ſummer. The conjunction is made by a moula; but, before this ceremony, the married women and maidens diſpute for the bride: the matrons, as is but reaſonable, carry her off; and, after this victory, take her apart for the *tonſura pudendi*, which ſolemnity is called *tagui algan*. At the celebration of the marriage the moula preſents an arrow to the man, ſaying at the ſame time, "Be brave, nouriſh and defend thy "wife!" On this occaſion the parents always kill a horſe to make *biſchbarmak* of.

* *Igat* is a preſent made by the bride to the bridegroom after the firſt night.

Two

Two men and two women paſs the firſt night with the new-married couple. The next day other preſents are made to the gueſts, conſiſting of thread, linen, handkerchiefs, needles, &c.

Their diverſions at religious feſtivals and marriages are feaſting, dancing, ſinging, wreſtling, horſe-racing, and ſhooting at a butt. They have ſtill another amuſement, called *karaï gourga*, or the black trotter; a ſort of pantomime, in which they imitate the actions and voice of men and animals. Beſides the Ruſſian *balaläïka*, they uſe flutes made of cabbage ſtalks, which one plays on, while the reſt hum the baſe. The Baſchkirians have had from time immemorial a device for holding their muſic, which paſſes at preſent for a quite new invention in Europe. For the purpoſe of keeping off flies, every perſon carries a ſort of fan, badly enough made, but ſomething reſembling thoſe uſed by our ladies; in the plaits of which, to aſſiſt their memory, they inſcribe their ſongs, from which, as often as they meet together for merriment, they all ſing at once. The

ſubjects of their ballads are the *bagatirs*, or warriors who have rendered themſelves famous, the praiſes and adventures of the knights errant of their nation, the metamorphoſes that have happened to them, &c. the chief aim of many of their ſongs is to perpetuate the memory of the actions and exploits of their anceſtors; and theſe eſpecially are always ſung with great fire and expreſſion. When a young man who has married a girl from another village is about bringing her home, ſhe goes from hut to hut weeping, to make her acknowledgements to the whole village, and to take leave; on which occaſion they make her preſents of cattle and various other things. On finally quitting the paternal hut, ſhe embraces the bag of koumiſs, thanks it for having nouriſhed her ſo long a time; and, as a mark of her acknowledgement, ties a little preſent to it. All the people of the village accompany the young couple two or three verſts on their way, when they all ſtop; and, finiſhing the koumiſs they had brought in little leathern bottles for that purpoſe, bid them farewel, and part.

The

The cuſtomary ceremonies at lyings-in and during the child-bed of the women differ in no reſpect from thoſe of the other Tartars of the Ruſſian empire *. But the Baſchkirians neglect too much the education of their children, who are always dirty and badly cloathed. They are early accuſtomed to the manners of their parents, but are ſcarcely ever put to ſchool. Their funerals are remarkable; the funeral proceſſion is a cavalcade, at the head of which go the moula and the grave-diggers; the corpſe is tied upon a plank, ſlung between two horſes, and thoſe that follow it are all on horſeback. The interment being ended, and prayers ſaid by the moula, they celebrate a commemorative feaſt round the mortuary hovel conſtructed over the grave.

The Baſchkirians, for ages paſt, have profeſſed the Mohammedan religion, have medſcheds or moſques, prieſts and ſchools, though theſe latter are in a very indifferent

* The account of which has been already given.

ſtate. In general theſe people are in a profound ignorance about every thing that relates to religion, and retain many pagan ceremonies: to mention this one example, as often as they kill a beaſt for any of their ſolemn feaſts, they expoſe the fleſh when dreſſed to the ſun, making frequent and profound reverences to that orb; they even build a *kaſchtak*, or ſcaffolding, on purpoſe for this oblation, and obſerve the ſame forms therein as the pagan ſchamans do. They have inchanters and exorciſts *, who pretend to ſee the devils roaming about during the night. Theſe men, to render themſelves in ſome ſort uſeful to their countrymen, purſue the devils, ſhoot at them with muſquets, hack them with ſabres, and beat them with ſticks, till they have driven them into waters and bogs; and, not content with theſe exploits, they pretend at times to have wounded and even killed ſome of them. The Baſchkirians attribute to the juniper tree the quality of driving from their habitations all kind of evil ſpirits, and of preventing the effects

* Under the appellation of *Schaïtam kouryaiſtzia*.

of

of magic, which they dread much more than the former. Their magicians, whom they call *kaſchmeſch*, pique themſelves on knowing the paſt and the future, exerciſing many other impoſtures. In the places where they keep their bees, they hang up the head of a horſe to a tree, as an antidote againſt inchantments. They are very ſubject to hypochondriack, and violent hyſterical affections; but they are perſuaded that thoſe who labour under them are poſſeſſed with a devil; they attribute even the natural conſequences of pregnancy as well as all the accidents which happen to their women to the wiles of the devil: the prieſts, to come in for their ſhare in theſe matters, are very aſſiduous in chacing him away; reciting for that purpoſe ſeveral paſſages of the Koran, and continuing to do ſo every day ſo long as the diſorder of the patient's imagination remains. All the while this farce is acting by the moulas, the poor ſick man muſt expect to be frequently puſhed, tugged, beaten, and otherwiſe inſulted; they even ſpit in his face, the better to ſucceed in this judicious and laudable operation. When the party is recovered, the prieſt ties round his neck

neck a ſentence of Mohammed, ſewed up in a little leathern purſe, that the malevolent ſpirit may be afraid of returning.

The *ſabantoni* of the Baſchkirians is a feſtival celebrated on beginning to till the ground; for which reaſon it is alſo called the feaſt of the plough. Excepting certain prayers that the moula uſes at this ſolemnity, it is exactly ſimilar to the *anga ſoaren* of the Tſcheremiſſes *. Notwithſtanding they are very far from being good huſbandmen, no village ever fails to participate in the feaſt of the plough, which is held in the open fields; every perſon goes thither on horſe-back, even the women and children. The moula invokes heaven to grant fertility to the land, and to bleſs their paſtures: the prayer ended, they fall to drinking, dancing, ſinging, wreſtling, racing, and various other diverſions.

* Deſcribed before, vol. I. p. 91.

THE

THE MESTSCHERAIKS.

MESTSCHERAIKS, Moſtſcheraiks, and Metſcheryaiks, are indifferently the names of this people. They conſiſt at preſent of about two thouſand families; four hundred and fifty ſix of whom are ſettled among the Baſchkirians in the province of Iſet, and the reſt inhabit the province of Oufa, partly among the Tartars of Oufa, and partly among the Baſchkirians of that province. They are all therefore in Baſchkiria, and conſequently in the government of Orenbourg.

In the XIVth century, and probably for ſome time afterwards, their ſettlements were on the lower part of the Oka, among the Mourons, or the Mordvines, and the Tſcheremiſſes. On their coming to fix in Baſchkiria they were obliged to pay 25 kopeeks per family, as a territorial tribute to the Baſchkirians, the proprietors of the country.

On

On the revolt of the latter in the year 1735, the Meſtſcheraiks remained faithful to the crown; they were therefore freed from their tribute, and in lieu thereof had the military diſcipline of the Koſaks impoſed upon them.

In their perſons the Meſtſcheraiks are very like the Tartars of Oufa; their moral character more like that of the Baſchkirians, but they are in a ſtate of greater civilization, leſs ignorant, better Mohammedans, and more faithful ſubjects. Even their Arabic dialect is purer.

The Meſtſcheraiks, ſettled in the weſtern part of Mount Oural in the province of Oufa, live in fixed habitations. Their cattle are not numerous, though the care of them makes their chief occupation; and this, with their bees, whereon they beſtow great attention, ſupplies the greateſt part of their ſubſiſtence: they do not, however, altogether neglect agriculture. The Meſtſcheraiks of the province of Iſet follow the cuſtoms of the Baſchkirians, with whom they live in a good

good underſtanding, often traverſing Baſchkiria properly ſo called with their flocks. Their villages both in ſummer and winter, no leſs than their whole conſtitution, are the ſame as thoſe of the Baſchkirians, excepting that, generally ſpeaking, the Meſtſcheraiks of Iſet are poorer than the Baſchkirians.

The dreſs of the men differs in no reſpect from that of the laſt mentioned people, and that of the women but in few, the greateſt diſtinction being their flat caps, ornamented with ſmall coins and glaſs beads, with the thick ſtrings caſed with ſilver or tin worn at the top of their ſhoulders.

Their ſchools are better, and their prieſts more enlightened, than thoſe of the Baſchkirians: they are conſequently more inſtructed in the Mohammedan religion, leſs ſuperſtitious, more poliſhed, more complaiſant, and more cleanly.

THE

THE BARABINZES.

BARAMINZI is the appellation theſe people give themſelves; that being the name of their moſt antient as well as moſt numerous voloſt. The Ruſſians, the Kirguiſians, and the other Aſiatics, call them Barabinzes, from the name of their county.

It is ſituated between the rivers Ob and Irtiſch, extending from the mountains Alta, on the north ſide of the river Tara, as far as the Toui which falls into the Irtiſch, and to the frontiers of Narim, on the Ob. They call their country *Baraba*, which properly ſo called reaches from the mountains to the rivers Om and Tara, its northern part being divided into two territories, one called the deſart of Abatzk, and the other the deſart of Tou. The face of this vaſt country is covered with low plains, open, fruitful, and in ſome places marſhy, a great number of lakes, and ſeveral ſmall woods of firs, &c.

Among the lakes of Baraba, the Tſchani and the Ouba are remarkable for their extent; thoſe near the fortreſs of Yamyſcheva on the Irtiſch, with ſeveral others in the lower region of the mountains, yield a great quantity of common ſalt; and there are ſeveral whoſe waters are impregnated with a bitter ſalt. In the ſouthern deſart, lying near the mountains, are ſeveral portions of land where ſalt is produced, which cryſtallizes in the air, covering the earth and the graſs, exactly like a hoar froſt.

From time immemorial the Barabinzes have been in poſſeſſion of the deſarts between the Irtiſch and the Ob. When the Ruſſians conquered Siberia this nation was in ſubjection to Koutſchoum Khan, who held his reſidence at Sibir. In the year 1595, the Koſaks of Tara deprived Koutſchoum of the ſuperiority which he exerciſed over that people; and even to this day all the Barabinzes make a part of the Vayevody of Tara. Since this epocha they have at different times been under the yoke of the Soongarians and the Kirguiſians, the latter of whom tyrannized over

over them while they inhabited the upper part of the river Yeniſai, which was formerly the territory of the Kirguiſians. In the year 1606 the Soongarians managed their affairs in ſuch a manner as to oblige the Barabinzes, notwithſtanding they were in ſubjection to Ruſſia, to pay them at the ſame time an *alman* or tribute. So long as they had the courage to reſiſt theſe tyrants, they ſuffered greatly; but no ſooner had they yielded, and ſubmitted to circumſtances, than their conquerors contented themſelves with a very moderate alman, exacting only from each family one ſkin of a horſe or a cow, ſome furs, and a quantity of the feathers of eagles or vultures with which they wing their arrows. Soongarian commiſſaries were then appointed to go over Baraba for the reception of this tribute. The Soongarians themſelves were about that time often driven from their poſſeſſions; but always returned after every expulſion. In the year 1641, Kontaïſcha, chief of the Kalmouks, made the whole nation of the Soongarians tributary to him again.

The repeated oppreſſions and vexations of theſe latter were, however, not ſo inſupportable to the Barabinzes as the frequent incurſions of the Kirguiſians, though it was never the deſign of theſe latter to ſubdue them: but, like true robbers, they came frequently in troops to kill their men, and to carry off their women, their children, and cattle. In the beginning of this century the court of Ruſſia encouraged them to act defenſively, and ſupplied them with the means; arms were diſtributed to the people; ſeveral of their princes fortified their yourtes, by ſurrounding them with ditches and ramparts: but, were we to judge of them by their remains ſtill to be met with, in different places, it ſhould ſeem no difficult matter for a horſeman tolerably well mounted to leap the fortifications; and indeed it appears that ſeveral of their *yaouta*, or princes, were ſurprized in their intrenchments, and killed by the Kirguiſians, who found no difficulty in the enterpriſe. It is only ſince the year 1730 that the Barabinzes enjoy a perfect tranquillity, at which period the limits of Siberia were ſettled, and

an intrenchment formed, conſiſting of a line of ſmall forts and redoubts.

As this people ſuffered ſo long under the oppreſſive yoke of ſometimes one and ſometimes another neighbouring nation, it is not governed by its own ſovereign princes; and for a long ſeries of years there has been no khan of the Barabinzes. However, their different races, which they call voloſts, live in perfect harmony and union together. The names of the different Barabinzian branches are:

1. The voloſt Baraminſk, ſettled near the river Om.

2. The voloſt Touraſk, or Koulebinſk, on the Tatars, a river that joins the Om.

3. The voloſt Tſchaïſk, about the lake Ouba.

4. The voloſt Tereninſk, ſettled round ſeveral ſmall lakes in the ſame parts.

5. The voloſt Tounouſk, ſituate on the little river Oufa.

6. The

6. The voloſt Eubaïſk, about the lake Yarkoul and ſeveral other lakes.

7. The voloſt Kargalinſk, near the river Tatars.

All theſe ſeven together comprehend ſixty-eight villages; and, ever ſince the numbering of them in the year 1760, they pay a tribute at the rate of 2216 bows, or men capable of bearing arms: though, to form a judgement from ſome of their villages, this people ſhould ſeem much more numerous. However, it muſt be remarked that two of their voloſts are not comprehended in this account; viz. that in the northern deſarts and the ſteppe Aba, near the rivers Ob and Irtiſch; and the voloſt on the left bank of the laſt-mentioned river, in the deſart of Iſchim, between the Irtiſch and the Tobol. The whole number of males in theſe two voloſts taken together will nearly equal that of the inhabitants of Baraba Proper. As the Barabinzes are not near numerous enough to people this vaſt and fertile country, the government has for ſeveral years paſt, and

eſpecially ſince 1767, ſent thither ſome thouſand Ruſſian coloniſts, taken from the diſbanded regiments, beſides a number of exiles. The grand routes eſtabliſhed between Omſk, Tara, and Tomſk, have ſeveral flouriſhing and well-ſituated villages upon them. All theſe different colonies have been very ſucceſsful, and continue in a proſperous way.

Many of the Barabinzes are entirely Tartarian as to their figure, while others ſeem to be mongrel Kalmouks; with a flat face, little long eyes, large ears, and black hair. This mixture in their figure is a natural conſequence of the dominion of the Soongarians, who viſited them too often, and remained too long amongſt them for their poſterity not to favour a little of their gueſts. The air of Baraba during the ſummer is continually charged with vapour; for which reaſon the inhabitants are almoſt all of them of a phlegmatic habit, with a pale complexion; to which natural dulneſs may be added their poverty and want of inſtruction, and theſe three cauſes will account for that great

great ſimplicity or even imbecillity ſo conſpicuous in them, and that indifference which nearly amounts to inſenſibility. They are cold even in their amours, and rarely drink to intoxication. Their deſires are circumſcribed by very narrow limits, and are ſatisfied without expence. They are inoffenſive to their neighbours. Lying, duplicity, and fraud, are unknown among them; and they were never heard of as uniting and arming for any marauding excurſion. Their ſpeech is a Tartarian dialect, leſs corrupt than that of the Baſchkirians; but there are very few Barabinzes that can read and write it.

An elder preſides over every village; and the voloſts are governed by a *yaouta*, an *apeghoun*, and a *yeſaoul*. *Yaouta* is the appellation of their princes, whom the voloſt chuſes, and the voyvode of Tara confirms the election; the *apeghoun* is the officer who collects the tribute. All theſe chiefs of the Barabinzes are without appointments, but the people reſpect and obey them; whence it ſeldom happens that any litigation is carried to the tribunal of the voyvode. Since the

Barabinzes have been emancipated from the dominion of the Soongarians they have paid the ancient alman or Kalmouk tribute, over and above the yaſſak or ordinary tax. The alman conſiſts in ſkins of elks, otters, foxes, grey ſquirrels, and other furs, with the option of paying it in coin. The whole amount of the Soongarian tax which the ſeven voloſts pay is no more than 300 rubles per ann.; the yaſſak or tribute may amount at moſt to an annual revenue of 1200 rubles; ſo that they are able to pay theſe impoſts without the leaſt difficulty, or moleſtation.

Their way of life is in almoſt every particular the ſame with that of the Baſchkirians. Their cattle furniſh their chief employment, for they only cultivate the earth when they have nothing elſe to do. Their country is not much adapted to hunting, but the fiſhery which they purſue on the numerous lakes of Baraba maintains a great number of them.

The huts of their winter villages differ from thoſe of the Baſchkirians in this, that

thoſe of the Barabinzes have a little veſtibule to them and an opening at top, not ſo much for the purpoſe of letting in light and to agitate a ſluggiſh atmoſphere, as on account of the ſnow, which is at times ſo deep as to bury the whole hut, in which ſituation they get out at the top that they may clear a ſpace about the door. In every hut is commonly a wooden mortar ſunk in the ground, the peſtle of which has a long handle, like that of a hammer; a block by way of fulcrum is placed under the handle, which raiſes the peſtle by the application of the foot to the fartheſt extremity of it. This kind of mortars are very common among the Tſchoulyms and ſeveral other Tartars.

Their ſummer huts, called *ough*, are made of a carcaſe of poles fixed in the earth, bent towards the ſummit like the top of a bee-hive; the diameter at bottom is about five fathom, and they are covered with mats made of reeds. As often as they quit one ſtation to go and fix in another, they abandon the carcaſes of their huts, and only carry off the matting. Their moveables and the internal

diſpoſition of their habitations are like thoſe of the Baſchkirians, only poorer and more clumſily made.

The Barabinzes poſſeſs only horſes and horned cattle, the paſture lands of their country being too ſwampy for ſheep to thrive upon; the number of theſe, therefore, is but ſmall. Their whole wealth conſiſts in cattle; nevertheleſs there are ſome who have not even a horſe: the middling people poſſeſs a number between 5 and 20, and very rarely an equal quantity of cows. In the year 1771, there was a Barabinzian in the voloſt Tſchouſk who paſſed for a very opulent man becauſe he was the proprietor of ſeventy horſes. Notwithſtanding the frequent depredations formerly committed by the Kirguiſians on their herds, they would long ago have repaired their loſſes, had not the *goudourma* made ſuch frequent ravages amongſt them. This contagious diſeaſe (called by the Ruſſians *yaſſoua*) is common in the country about the Tobol, the Irtiſch, and the Ob. An atmoſphere charged with malignant exhalations ſeems to be the cauſe

of

of it; and the inhabitants neither knowing how to preſerve their cattle from its attacks, nor how to treat them when attacked, the diſeaſe muſt conſequently ſweep off great numbers *.

Their horſes and cows are of the ſame kind with the Baſchkirian and the Ruſſian. They leave them out all the winter, giving them a little hay when too great a fall of ſnow prevents their finding food for themſelves.

Theſe people are but very aukward in the uſe of the bow; therefore they catch moſt of their game by ſpringes, or with their dogs, which are greyhounds of a good breed, ſmall but ſtrong; the Baſchkirians hold them in ſuch eſteem that they will not part with a good dog in exchange for a horſe. They all follow fiſhing, drying a quantity for winter, but without ſalt. As they have not ſo much cultivated land as the Baſchkirians, the uſe

* The *goudoïrma* has already been taken notice of. In the year 1763 almoſt all the cattle of the Barabinzes periſhed by that diſorder.

of

of oatmeal and flour is not ſo general with them. Scarcely any one of them tills a ſpace of 12,000 ſquare fathom. Some cultivate a little hemp; but, for the moſt part, only barley and oats.

The buſineſs of the Barabinzian women is the ſame with that of the Baſchkirian; only that as their little flocks require not all their time, their leiſure is employed in tanning the breaſts of the diver, or plungeon [*colimbi*], and other water fowl, whoſe ſkins they prepare in ſuch a manner as to preſerve the down upon them; and ſewing a number of them together, their huſbands ſell them to make pelices, caps, &c. Garments made of theſe are very warm, never imbibing the leaſt moiſture, and are more laſting than would be imagined.

The men do not ſhave their heads, and wear ſmall beards. Their cap has a fur border ſeparated in two parts which meet over the forehead and at the back of the head, and under this a calotte, or ſkull-cap. All the other parts of their dreſs are Tartarian, excepting

excepting that the Barabinzes adorn their upper garment with ſmall loops, like button-holes, though their cloaths have no buttons. At their girdle they always carry a pipe and ſome tobacco, and in ſummer a *guilbéi outſch*, or a parcel of horſehair faſtened to a handle, as a fly-flapper, to drive off the numerous ſwarms of muſquitos with which they are terribly infeſted.

Married women tie their hair in two treſſes; but the maids in ſeveral, and both embelliſh them with ribbands of various colours; the head dreſs of the former is a flat cap turned up with fur, whereas the latter wear a pointed one ſomewhat leſs than the other. All wear veils. In ſummer they go chiefly in their ſhifts, of a coarſe linen made from nettles, with an edging of divers colours. Theſe ſhifts are like thoſe of the Tſcheremiſſian women *, except the addition of buttons and buttonholes, which the Barabinzian women wear all down the front of theirs. When they would be finer than ordinary they

* Mentioned, vol. I. p. 74.

put

put on a long gown in the ſhape of a ſhift, made of cotton or ſome other ſtuff, and over this a ſhorter one, with a fur border and buttons. Their whole dreſs is poor in compariſon with that of the Baſchkirians.

The Barabinzes uſe all the kinds of food allowed the Mohammedans; but, in caſe of ſcarcity, they make no ſcruple to cut up cattle which died of diſeaſe as well as carnivorous animals. Several cuſtoms of their antient paganiſm prevail yet among them, and the foregoing is one. Though their cattle are but few, they make butter, cheeſe, and koumiſs; of which laſt they are ſo frugal as to fill up the veſſel with water as they uſe it. They dry their cheeſe by the fire, which makes it crumble to pieces. As their koumiſs mixed with water only quenches their thirſt, without nouriſhing ſo much as that of the Baſchkirians, they make up that defect by eating ſuch food as they can procure during the ſummer; ſuch as wild fowl, fiſh, the bulbous roots of lilies *,

* Lilium martagon Linnæi.

a root

a root called *kantik* *, roots of the blue-bell †, ſorrel ‡, ſtalks of angelica, the root of *Heracleum ſpondylium*, wild cherries [*padus*], myrtleberries, with other wild roots and fruits. In winter they live upon their ſtore of dried fiſh, game, and meal, if they have any. They are not very fond of bread; and indeed they have not corn enough to make it for common uſe. Their *aſtigai* is a diſh compoſed of freſh cow's and mare's milk, which they boil till it acquires a conſiſtency: the iron pot in which it is thus prepared gives it a reddiſh colour, and they keep it for winter. As a ſuccedaneum for koumiſs they drink water and fiſh broth; and whenever they want to get tipſy they are obliged to take a walk to ſome neighbouring Ruſs village, as they have not wherewithal at home; and hence this vice is not very frequent amongſt them.

All the Barabinzes, men and women, young and old, have the pipe almoſt always

* Erythronium dens canis Linn.
† Campanula lilifol. Linn.
‡ Rumex acetoſa Linn.

in

in their mouth. They ſmoak *ſhar*, or Chineſe tobacco, and the common ſort which the Ruſſians call Tſcherkeſſian tobacco. From a principle of œconomy, or, as they pretend, to give it a better flavour, they mix their tobacco, of either ſort, with an equal quantity of fine raſpings of freſh birch, and this mixture they ſmoke in pipes made of Chineſe metal.

The Baſchkirian cuſtoms prevail throughout the whole ſocial life of this people, in their marriages and interments, no leſs than their food, in their feſtivals and other ceremonies, only that the Barabinzes are more moderate in their diverſions, and in general lead a more recluſe life. Very few of them have more than one wife, and they have the reputation of being excellent huſbands: they buy their wives for cloaths, coin, or cattle; and the price of a girl in money is commonly from 5 to 50 rubles; very often a good honeſt lad gets a good clever wife for the value of 2 or three rubles. Many of them, inſtead of payment, go and work for the father-

father-in-law, to earn the kalym by fiſhing, hunting, or labouring in the fields. Such as purchaſe their wives for ready money borrow the ſum of the Ruſſian coloniſts, who are moſt of them in good circumſtances, and are always ready to truſt a Barabinzian on his word, knowing that he will never deceive him. The Barabinzian, in theſe caſes, engages to reap a certain piece of ground belonging to his creditor; and when the harveſt approaches he comes with his young wife to fulfil his engagement.

It is not long ſince all this nation were of the pagan ſchaman religion; but now they have embraced the Mohammedan. In the year 1714, when general Langue, vice-governor of Irkoutſk, made the tour of Baraba, the whole nation were ſtill pagans. In the year 1748, M. Miller, counſellor of ſtate, and M. Gmelin, profeſſor in the imperial academy of ſciences, returned from their travels over Aſiatic Ruſſia; and even then the greateſt part of them were ſtill attached to heatheniſm. They had their *kames*, or ſchamans,

ſchamans, together with magicians and ſorcerers, of their own, called *yakouteraitars*, who performed their divinations by obſerving the vibrations of bow-ſtrings; whereas the ſchamans made uſe of their magical drum. At that time they had in every hut idols cut in wood, which they named Schaïtans or devils. The worſhip they paid them bore a great reſemblance to that of the Teleutes, whom we ſhall ſoon have occaſion to ſpeak of.

They were perſuaded to profeſs Mohammediſm by the moulas of the neighbouring Tartars, who, notwithſtanding the prohibition, traverſed all Baraba incognito, and were indefatigable in making proſelytes. At preſent all the Barabinzes are circumciſed, and have a ſmall number of prieſts, with a few medſcheds; but the whole nation is profoundly ignorant, and very far from having entirely quitted their antient pagan ſuperſtitions. They have at this day magicians and diviners; ſeveral of them put

put food and various pieces of furniture into the graves with the dead, and obſerve other rites of paganiſm. A very ſmall number of their prieſts are able to read; and thoſe who ſpeak and underſtand Arabic are ſtill fewer.

THE KIRGUISIANS.

SARA KAISAKI, or Kaſaks of the deſarts, is the appellation theſe people give themſelves; but all their hordes are comprehended by the Ruſſians not very honourably under the name of *Kaſatſchie orda*, or the horde of the Kaſaks. The appellation *Kirguiſi*, which they likewiſe call themſelves by, comes probably from the founder of the nation, and not from *Kirguis*, a Tartarian word ſignifying a clown or a worthleſs man.

If we may credit ſome of their own traditions, the Kirguiſians are the deſcendents of Koundougour, khan of the Krimea; in this caſe they would be of Nogayan origin. According to theſe traditions, the founders of the nation, diſſatisfied with their brethren, quitted their paternal habitations, and retired into the great deſart. At firſt they were but a very ſmall number; for, comprehending even

even the fugitives who came ſucceſſively to join them in the deſart, they made in all but a body of forty men. They ſoon, however, became formidable to their countrymen, whoſe flocks they plundered, and whoſe women they carried off; inſomuch that the name of the Kirk-Kirſak, or the *Forty Boys*, was a word of terror to them. Their number quickly increaſed by the acceſſion of freſh fugitives daily. Aboul Gaſi pretends that the Kirguiſians derive their deſcent from the antient Moguls, and particularly from Kirguis, grandſon of khan Ogous. It is preſumed that they at firſt inhabited the borders of the river Ikran, near the great wall of China; and that from thence they retired weſtward at the time of the migrations of ſo many different Tartarian and Mongoul nations *. The antient hiſtory of this people is in general extremely obſcure; and the more ſo inaſmuch as they were never heard of before the conqueſt of Siberia by the Ruſſians.

* Mentioned before, p. 156.

At the time that Siberia ſubmitted to the Ruſſian ſceptre, the Kirguiſians directed their incurſions towards the upper part of the Yeniſei, about the rivers Jyouſs and Abakan, whence they ſucceſſively ſpread towards the eaſt and the ſouth. In the year 1606 they ſubmitted to Ruſſia at the ſame time with the Barabinzes. From that period they have rendered themſelves very famous on this account, that a people, altogether barbarous, independent by the ſituation of their country, and dwelling in dry and uncultivated deſarts, ſhould undertake raſh and contradictory meaſures; at every inſtant revolting, and returning to obedience: their natural inconſtancy, their alliances, their hardineſs, the tyranny they have ſo often exerciſed over nations related to them, their inroads and ravages, have acquired them a ſort of infamous renown. They have been alternately the enemies and the allies of Ruſſia, and of the Golden or Soongarian horde; the different commotions occaſioned by this verſatility have been highly pernicious to the inhabitants of Siberia, eſpecially the Barabinzes, the Tartars

Tartars of Kraſnoyarſk, of Schoulym, and of Alta. In the year 1632 a party of Kirguiſians joined with the Turkoſtans, for the purpoſe of electing a khan to govern them both together, and during that reign they themſelves were called Turkoſtans. In 1636 the united nation became formidable from the aſſiſtance and protection the Soongarians afforded them; but in 1643 they were conquered and entirely put to flight by the Kalmouks. In the midſt of all theſe different troubles and political changes they quitted their ſettlements in the environs of the Yeniſei, and planted themſelves along the river Ob, from whence they retired gradually more to the weſt and ſouth-weſt.

From time immemorial this people has been divided into three hordes or particular troops, viz. the Great Horde, the Middlemoſt Horde, and the Little Horde; but the cauſes of this diviſion are utterly unknown.

The Great Horde is in league with the Bouratzes: which two people paſs for the

deſcendents of the ſame progenitors; and are looked upon as the common ſtock from which the two other hordes are ſprung. Thoſe of the Great Horde followed their paſtoral courſes principally in the ſouthern provinces, till at length they ſettled in the mountains of Alataou, a northern branch from the mountains of India; and on this account it is that the Great Horde are likewiſe called Kirguiſians of Alataou. At preſent they wander about the other ſide of Taſchkent, the borders of the upper part of the river Syrt, near Turkoſtan, &c.

This one horde is able to furniſh 30,000 horſemen, about the third part of whom are in condition to march againſt the enemy. Theſe, as well as the Kirguiſians of the two hordes, are always prepared for pillage; and, not ſatisfied with plundering all their peaceable neighbours, they frequently attack the caravans of merchants: the Ruſſian caravan they robbed near Taſchkent in the year 1738 is but too ſtrong a proof of it. The Songarians have done all in their power to keep theſe free-booters in awe; but their intrepi-

dity and the inacceſſible mountains they inhabit render it impracticable: they have had the artifice likewiſe to obtain a treaty of alliance with the Soongarians, only for the ſake of preventing the frequent incurſions of the latter upon them.

The fate of the Middlemoſt and of the Little Horde of the Kirguiſians has been in the main like that of the other. At the beginning of the preſent century the government of theſe two hordes was acknowledged to be in the Soongarians; but, being all alike obliged to evacuate Siberia intirely, the Kirguiſians entered upon the deſarts they poſſeſs at this day.

Each of their hordes is governed by a khan, and is confined to the diſtrict appropriated to it; each diſtrict being ſubdivided among their different *Oulouſſes* *. The ſteppes or deſarts of the Kirguiſians reach

* An oulouſs is a ſmall branch of this nation, or a ſociety of ſeveral families who keep carefully together, for the ſake of preſerving their deſcent pure unmixed.

as far towards the weſt as the river Oural, which they call Diaëk; towards the north to the river Ouï and the new line of Siberia, that is to ſay, to the fortifications of Iſchim between the Tobol and the Irtiſch; the frontiers to the eaſt are the river Saraſou, the territories of Ghiva and of Turkoſtan; and to the ſouth and ſouth-eaſt are the Syr Darya, the lake Aral, and the Caſpian ſea. The whole country is an immenſe deſart, the weſt and ſouth-weſt part of which is poſſeſſed by the Little Horde; the Middlemoſt being in poſſeſſion of the ſpace to the eaſt and north. This vaſt deſart is for the moſt part compoſed of open and dry plains, interſected by ſeveral large diſtricts of ſand and ſalt; there are but few fertile fields, and ſtill fewer foreſts. Freſh water is extremely ſcarce. Their lakes abound more or leſs with ſalt, and the water of very few of them is drinkable. The chief rivers of their country, excepting thoſe on the boundaries already mentioned, are the upper part of the Tobol and the Iſchim which fall into the Irtiſch; the Emba, which diſembogues into the Caſpian ſea; the Irguis and [illegible] Tourgai,

Tourgaï, both which run into the lake Akſakal.

In the year 1731 Aboulgaïr, a wiſe and prudent khan, but violent and bold, chief of the Little Horde, ſought the protection of Ruſſia for himſelf and people, which ſaved them from the oppreſſions of the Soongarians and Baſchkirians. He took at the ſame time an oath of fidelity to Ruſſia. The people for a while refuſed to do homage with the accuſtomed ſolemnities; but they at length conſented, and in the year 1738 khan Aboulgaïr, with his whole court, did homage at Orenbourg in the name of all the Little Horde; the khan leaving at the ſame time one of the princes his ſons as a hoſtage. The Middlemoſt Horde, governed at that time by the khan Schemyaika, ſoon followed this example, but broke the treaty almoſt in the ſame inſtant; however, in 1739, khan Aboulmanet repeated his homage at Orenbourg in the name of all his horde, with the ſame ſolemnities as the Little Horde had uſed. In the written negociations on both ſides this people is called *Kirguis Kaïſatſkoi Voïſkovoï*, that

that is, The military bands of the Kirguiſian Koſaks. In 1749, theſe two hordes had ſome differences, when khan Aboulgaïr was killed in battle; whereupon the court of Ruſſia confirmed in the dignity of khan of the Kirguiſians his ſon Nour Hali, a prince of a good diſpoſition, who had been khan of Ghiva. The preſent chief of the Middlemoſt Horde is the rich Saltan Ablaï; but he has not the title of khan, acknowledging in ſome ſort the ſuperiority of that of the Little Horde: however, they both live in ſuch a friendly manner, that ſeveral oulouſſes of the Middlemoſt Horde have choſen their chiefs from the ſaltans or ſons of khan Nour Hali.

The Middlemoſt Horde of the Kirguiſians is compoſed of four branches; the Naïmani, the Arguinzi, the Ouvak Guerniz, and the Kiptſchaks. The Little Horde, called alſo the Kiptſchious Horde, is divided into two ſtocks, that of Altſchinſk, and that of Dſchatyr. Each of theſe ſtocks is ſubdivided into various ſmall branches or troops more or leſs numerous, called oulouſſes;

ouloufſes; and laſtly every oulouſs conſiſts of different *aimaki*, or antient and diſtinguiſhed families. Each horde is computed at about thirty thouſand *kibitkies* *, capable of arming out of them thirty thouſand cavalry: but it is to be obſerved that this computation is founded only on the population of ſome particular aïmaks or families the moſt known.

Since the khan of the Kirguiſians with the principal men of the nation have done homage to the crown of Ruſſia, by different conventions that have been mutually entered into, the Kirguiſian hordes are become dependent and vaſſal clients of the empire; at the ſame time without being tributary and without depending on the laws of Ruſſia. Theſe hordes, in like manner with ſeveral on Caucaſus [illegible], are obliged to act in a friendly manner towards the ſovereigns and nations in peace with the crown, as if they were allies,

* *Kibitka* is the name of their habitations or huts; and they uſe this term likewiſe to denote the families inhabiting them.

ce before, p. 112.

and

and to regard as their own enemies ſuch as are at war with Ruſſia; they are moreover bound to deal amicably with all Ruſſians in commerce, and wherever they meet with them to protect them, to afford them aſſiſtance in caſe of need, to render them always juſtice and ſatisfaction, and to look on them in general as fellow ſubjects of one and the ſame ſtate. On the other hand, Ruſſia protects the Kirguiſians againſt all invaders; in commerce and ſocial life ſhe affords them the ſame advantages as to the Ruſſians; gives them the quiet poſſeſſion of their country, diſturbing neither their conſtitution, their laws, their religion, nor the trade they carry on with their neighbours. They pay no kind of tax or tribute, nothing is injoined them that has the leaſt relation to their political conſtitution; in ſhort they are under no reſtriction or conſtraint whatever. To guarantee their obligations they ſend certain *amanati*, princes or principal people of the nation, to remain at Orenbourg in quality of hoſtages, who receive an allowance ſtipulated for by themſelves in their conventions, of

ro-

kopeeks * per day for every hoſtage, and 5 kopeeks for each domeſtic; living very well on this moderate ſum, as they eat in a manner only mutton, and that the hordes themſelves preſent them with. Whenever the khan deſigns to come to Orenbourg, he muſt firſt ſend to aſk permiſſion of the governor, and is then received like a ſovereign prince, with firing of cannon, drums beating, the flag is lowered, a body guard appointed for him, &c. The court of Ruſſia diſtributes various preſents yearly to the principal men of the Kirguiſians; conſiſting of appointments, or ſomething ſimilar, an allowance of money, ſtuffs, flour, meal, and the like. The khan himſelf receives annually a preſent of 600 rubles †, beſides twenty camel loads of victuals; ſome of the nobles of his court receive 300 rubles, and 20 rubles is a preſent for an elder of the loweſt claſs. As often as the khan has any matter to ſettle with the governor of Orenbourg, he diſpatches thi-

* A kopeek is equal to a halfpenny. This has been mentioned before; but, to ſave the trouble of turning back, is here repeated.

† A hundred and twenty pounds ſterling.

ther

ther one or more of the *ſtarſchins* or elders with letters of credit, who declare the ſubject of their miſſion viva voce. Whatever the affair be, each of the deputies receives a red coat as a preſent. When the governor ſends deputies to the khan he takes them from the officers of his chancery; and ſometimes the khan makes them preſents, which conſiſt always of horſes: but whatever the Kirguiſians give is very much inferior in value to what they receive. For the encouragement of commerce both the hordes are exempted from all tolls and cuſtoms, and even the phyſicians of Orenbourg are obliged to furniſh remedies gratis to ſuch of their ſick as apply for them; though they very rarely avail themſelves of theſe humane directions. Notwithſtanding their public treaties and conventions, in defiance of their oaths and homages, in contradiction to the deſign of the hoſtages they give, and in contempt of the favours and largeſſes beſtowed on them every day, this independent, barbarous, and unconquerable race yield to their characteriſtic paſſion for plunder and rapine on every occaſion that offers: if any thing can

reſtrain them within the bounds of decorum, it is the armed force which the government is obliged at times to employ againſt them, it is the perſonal intereſt and advantage they draw from commerce, or it is the influence which their chiefs, who have a juſter ſenſe of decency, from time to time exert. The frontiers have a number of ſmall forts and redoubts upon them; and the Oural, that broad river, checks their depredations on that ſide. Whenever they are guilty of any conſiderable infractions of their treaties, they never eſcape a ſevere chaſtiſement for them, with ample reparation of the damage done; but this ſeverity is inſufficient to reſtrain them from coming at times to carry off men and cattle from the territory even of Ruſſia itſelf, or from pillaging very frequently Boughárian and other caravans, as often as they are obliged to take theſe deſarts in their way to the empire. As Ruſſia has no alliance or treaty of commerce with the Great Horde of this nation, all that follows relates particularly to the other two, between which there is, in other reſpects, no eſſential difference.

The

The Kirguiſians have that frank and prepoſſeſſing air which characteriſes the Tartars of Kaſan *. They have a ſharp but not a fierce look, and ſmaller eyes than thoſe Tartars, but this ſeems to ariſe from a ſtrong contraction of the eyelids occaſioned as well by the greyiſh colour of the ſoil of their deſarts as by the dazzling reflexion of the ſun from the ſnow for one part of the year. They do not want good natural ſenſe, are greedy of danger, high-ſpirited, and affable; at the ſame time fond of their eaſe, voluptuous, and conſequently not cruel or ſanguinary. Their robberies and depredations, their ſeverity and injuſtice, are not ſo much the effects of natural diſpoſition, as the conſequence of their rude and uncivilized manner of life, a right of retaliation badly underſtood, and of their falſe notions of courage and honour: and it is very diſcernible that they begin to poliſh and ſoften their manners in proportion as their commerce with the Ruſſians increaſes and extends.

* See before, p. 22.

Their women have the reputation of being good œconomiſts, tender and compaſſionate towards the ſlaves their huſbands bring home from their expeditions, whoſe eſcape they frequently ſtrive to favour, even by expoſing themſelves to various inconveniences, and the rude treatment of their huſbands.

We find no ſchool among the Kirguiſians, ſo that only a few know how to write their language, which is ſaid to be a dialect of the Tartarian pretty pure. This is by no means ſurprizing; as they are ſurrounded by Tartars, and have no connexion with any other people.

Their numerous nobility is divided into three claſſes, the loweſt of which are called *ghodſcha*, thoſe of the ſecond bear the title of *bû*, and thoſe of the higheſt are dignified with that of *ſaltan*, or prince. The ghodſchas do not pretend to be the deſcendents of Mohammed, as thoſe of the Turkoſtans and other Tartars do, but are only of good and antient families. To qualify himſelf for

bearing the title of bû, a Kirguiſian muſt be reckoned ſome famous warrior, or ſaltan among his anceſtors. As their wives are purchaſed, they do not enter at all into their genealogies. Not only the original ſtocks but the aïmaks or families likewiſe keep ſcrupulouſly together, each of them electing its elder from the diſtinguiſhed and opulent of the nobility. Their chiefs enjoy no fixed revenue; and are obeyed only in proportion to their wealth, and the partiſans they are able to make among the people. The authority of the khan himſelf, and the deference paid to his orders, are founded principally on the number of his kinsfolk; for almoſt all the elders of the nation are his brothers, his ſaltans, i. e. his ſons, his couſins, or his intimates. The edicts, even when approved and confirmed by all the chiefs of the aïmaks, are no farther obeyed than as they are agreeable to the people; every one being ready to violate them as ſoon as he perceives his account in it.

When all the chiefs have reſolved on making war on ſome neighbouring nation, and

and the people have conſented to it, every man capable of marching againſt the enemy repairs to the parade appointed, with two or three horſes, after the manner of the Baſchkirians*, and with the accuſtomed arms. As every individual provides for himſelf, they have no army-cheſt or magazines in the ſuite of their armies. They commonly on theſe occaſions aſſemble in great numbers, and make ſpoil of every thing they meet. The captives that fall into their hands are either put to death, or carried home for ſlaves, together with their wives and children. As ſoon as they have ſeized a flock they fall to regaling themſelves, and what they do not conſume they ſend home. As they grow weary of the expedition and of the war, they drop off one after another, without aſking leave of any perſon whatever, ſo that their numbers diminiſh every day. Whenever they have to do with an enemy that makes a vigorous oppoſition, the advantage is never on their ſide. They are not expert in uſing the bow; their muſquets are without locks,

* See before, p. 185.

and fired in the old manner by a match; they cannot make a diſcharge on horſeback, but diſmount, lie upon the ground, and reſt the barrel of the gun upon a fork faſtened to it. It is eaſy to imagine that they ſometimes meet with an enemy that has not patience enough to wait for all theſe ceremonies in the Kirguiſian manœuvre. The inſtant they perceive that nothing is to be done, or that they are beaten, every man takes the ſhorteſt way home. But when they have to do with an enemy as little practiſed as themſelves in the art of war, they are almoſt always victorious.

The ſtarſchins ſet over the ouliſſes and the khan himſelf in quality of judge in laſt appeal have more authority in the deciſion of law-ſuits than in the affairs of government, and in all litigations they obſerve the laws with the moſt ſcrupulous exactneſs, being ever ready to enforce them. Their national laws are founded partly on the precepts of the Koran, and partly on the uſages of their anceſtors; particular caſes are determined by juſtice and natural equity.

A mur-

A murderer for two years from the commiſſion of the fact is at the mercy of the relations of the perſon ſlain; who, if they can ſeize him in that time, may put him to death with impunity. If he eſcapes, and is inclined to return home, he may purchaſe that permiſſion by paying a hundred horſes, a ſlave, and two camels, to the family of the deceaſed. In lieu of horſes he may give ſheep, five ſheep being equivalent to one horſe. He that kills a woman, an infant, or a ſlave, muſt pay half of the foregoing mulct, as alſo any one that makes a pregnant woman miſcarry. But in all theſe caſes the relations and friends of the culprit endeavour to make as good a bargain as they can with the injured party, who generally remit a part of the penalty they have a right to exact.

The mutilation of a man is reckoned as half-murder. For a thumb cut off the criminal pays a hundred ſheep, the little finger is valued at twenty, and the other fingers at from thirty to three ſcore. The loſs of the

ears is an infamy held in ſuch abomination, that a man without ears, though he ſhould have loſt them in the moſt innocent manner poſſible, is not even tolerated among them. He who in his fury takes a man by the beard, or lays hold of the genitals of his antagoniſt (whether man or woman), is puniſhed moſt rigorouſly at the will of the judge. Whoever commits a robbery on any of the nation muſt make reſtitution to nine times the value. None are allowed to take an oath in their own cauſe; and, if the brother or friend of the accuſed refuſe to ſwear for him, he is proceeded againſt as guilty.

The Kirguiſians dwell always in portable huts, wandering about their deſarts in ſearch of paſturage for their herds and flocks, which make their only, or at leaſt their chief, occupation. As their courſes are regulated by neceſſity, in ſummer they traverſe the northern deſarts, and in winter the ſouthern parts. It is only when they have nothing elſe to do that they follow hunting and fiſhing, and agriculture is abſolutely unknown to them, which indeed muſt be an ungrateful employment

ment in their ſteppes, which are for the moſt part dry and full of ſalt.

Their *tabounes*, or troops of cattle, conſiſt of horſes, camels, cows, goats, and ſheep, which ſupply them with food and raiment; and the quantity of them may have an influence in the deliberations of the national aſſemblies, and procure employments and dignities to the poſſeſſors. A man moderately rich has uſually to the number of fifty horſes, a hundred head of ſheep, five and twenty cows, about fifty goats, and ſome camels. It is pretended that in the Middle Horde there are people that poſſeſs ten thouſand horſes, three hundred camels, three or four thouſand cows, twenty thouſand ſheep, and more than a thouſand goats. In the Little Horde are ſome that have five thouſand horſes, and other beaſts in proportion.

Their management of cattle reſembles in general the Baſchkirian method, and the ſpecies both of horſes and cows are the ſame, only that ſome are more active and lively, as well as handſomer, than theirs:

becauſe they thrive better in theſe deſarts, more temperate than thoſe of the Baſchkirians, where hunger and cold are very prejudicial to the cattle. The Kirguiſian horſes are with difficulty brought to draw; and, if oats be given to them alone at once, they will die with hunger ſooner than touch them, for which reaſon they are accuſtomed to them by degrees.

The temperate and ſalt deſarts of the Kirguiſians are extremely favourable to the breed of camels, which in their language are called *Tye*. They have them both with one and two bunches on their backs; thoſe of the former kind can go longer without water than the others, and are therefore more uſeful in long journies: on the other hand, thoſe with two bunches produce more of that ſort of wool called camel's hair. In winter they take care to ſew their bodies up in felt, as the Baſchkirians do. They accuſtom the young ones, while yet at the teat, to bend the knees on calling to them, *tïök!* At a year old they pierce the cartilage of the noſe, paſſing a ſmall cord through the hole, to guide

guide them by, whether when uſed for riding or for carrying burdens. Camels are of great ſervice to them throughout their whole œconomy, carrying the huts and furniture at every change of ſtation, which they do to the weight of thirty pood * each. But if the journey be long they can ſcarcely be loaded with more than ſixteen pood weight. A dromedary will furniſh annually to the amount of twelve pounds of hair, which the Kirguiſians either ſell to the Bougharians, or convert themſelves into camlet and cords. The milk of the camels ſupplies them with koumiſs, cheeſe, and even butter; which laſt is fatter than that from cow milk, leſs liquid and leſs oily than that from mare's milk. They eat the fleſh of the camels, and their ſkins make the beſt ſort of *ſava*, or large leather bottles for holding their milk.

It is not long that the Kirguiſians have had horned cattle; they obtained them firſt by ſtealing them in droves from the Kalmouks, which they ſuffered to multiply at random. At preſent, beſides the ordinary uſes, they

* A pood being equal to thirty Engliſh pounds, this makes nine hundred pounds weight.

ride

ride them with a ſtring through the cartilage of the noſe, like the camels.

Their ſheep are of the large-tailed ſort, with ſhort heads, and long ears *. The deſarts afford all imaginable advantages to their increaſe, no diminution being viſible though they kill vaſt numbers for food. They grow likewiſe to an extraordinary ſize; ſome being nearly as big as a ſmall aſs, and the tail often weighing forty pounds. Their colours are white, black, blue-grey, ſpotted, and fox-colour; the laſt is very common among the Kirguiſian ſheep, and in general throughout all the large-tailed ſpecies. Mutton is the daily food of this gormandizing people; and for many months together they eat nothing elſe: notwithſtanding which, they are able to ſupply their table with great plenty of lambs, and to ſell a very conſiderable number of ſheep to the Ruſſians and Ghivinſians, as it is a very common thing for their ewes to produce two lambs at a birth. The fleſh is ſweeter than that of the common Euro-

* Ovis laticauda Linnæi.

pean

pean ſheep, and ſuch as have a nice taſte perceive in it an aromatic flavour of different odoriferous kinds of wormwood *. The lambs are eſteemed ſo delicate, that a certain number are ſent yearly from Orenbourg to St. Peterſburg for the court kitchen. The *merlouſchki*, or Kirguiſian lamb-ſkins, are in the higheſt eſtimation next to the Bougharian †; and being cheaper than thoſe are more worn, and make an important article in the Kirguiſian commerce. They are of all the ſeveral colours abovementioned; the beſt ſhine like thoſe of Bougharia, are waved, and reſemble a piece of flowered damaſk; thoſe of a middling quality are very delicately curled, and thoſe of the loweſt are not at all ſo. For increaſing the quantity of theſe ſkins, and at the ſame time to render them larger, the Kirguiſians ſew linen about the new-fallen lambs, which preſerves the wool ſleek, and renders it wavy. When the lamb is grown ſo large as to burſt the linen, they kill him for the ſkin; but as this operation requires a particular attention it can

* Artemiſiæ ſpec.

† See before, p. 136.

only

only be practiſed in ſmall flocks, or by the wealthy who have a great many ſlaves. The wool of the ſheep is coarſe and not ſaleable, for which reaſon they work it up into felt and coarſe cloths.

Theſe rich and indolent people uſe the chaſe only for diverſion; but they derive from it great advantages in game and furs. Their deſarts abound with wolves *, the common ſort of foxes, and a particular kind called foxes of the deſarts †, badgers, all ſorts of deer, antilopes ‡, ermines, polecats, marmotts, and field rats §. The game, which by the way is leſs plenty as you advance to the eaſtward and ſouthward, conſiſts in muſmons ‖; a ſort of cows called by them Kalmouk cows **; chamois goats ††,

* Called *boura* by the Kirguiſians.

† *Toutka* and *korſak*, in the Kirguiſian tongue.

‡ *Saïga* in their language.

§ *Mus citellus* Linnæi.

‖ *Arkal* in the Kirguiſian language. A mongrel creature, got between a ram and a ſhe-goat; the *ovis muſimon* of profeſſor Pallas.

** *Sougoun* in their tongue, and *ſarlik* in that of the Kalmouks. It is the *bos grunniens* of Linnæus.

†† *Karakouirouk* in the Kirguiſian language.

chakals *, tigers †, wild aſſes ‡, and ſeveral other animals. Beſides ſnares and various ſorts of traps in uſe among them, they frequently purſue their game on horſeback with grey-hounds and a ſort of eagles §, which they train to the chace. They procure theſe eagles from Orenbourg, paying very dear for them, and accuſtom them with great dexterity to ſtrike their talons into the eyes of the animal they are in purſuit of, which ſtops them more readily than the dogs can do, and gives time for the hunter to come up and whip his prey to death.

As the Kirguiſian ſmiths are not very expert in their buſineſs, the greateſt part of their axes, knives, arms, and iron utenſils, are bought elſewhere. Some of them know how to make gunpowder; but it is very bad. The Kirguiſians are ſo little

* The *canis aureus* of Linnæus; a ſort of wild dog.

† *Youlbars* in the Kirguiſian tongue.

‡ *Tarpan* in the Kirguiſian.

§ *Birkot* in the Kirguiſian. It is the *falco fulvus* of Linnæus.

accuſtomed

accuſtomed to any kind of work, that the leaſt effort puts them into a profuſe ſweat, and they are in an inſtant ſo fatigued that they can hardly ſtand. An aſtoniſhing example of this was given in the year 1770, when their khan formed a deſign of making them prepare ſmall proviſions of hay during the ſummer for the uſe of ſuch cattle as fell ſick, in imitation of the Ruſſian villagers. To this end he procured a number of ſmall Ruſſian ſcythes, which are not more than an ell in length; but the Kirgutiſians not only could not handle the ſcythe, fetching their ſtrokes too high or too low, ſometimes in the air and ſometimes ſcraping the ground, but they even found themſelves obliged to reſt at every ſtroke, and ſeveral of them fell flat on the ground. At length they abandoned ſo laborious and painful an enterpriſe, and threw their ſcythes at the feet of the khan, who was obliged to pay the Koſaks for the hay of his own meadows.

They are indeed forbid ſtealing all ſorts of commodities, as well as the carrying off men and cattle; nevertheleſs, ſo far are they from

thinking theſe depredations in any ſort ſhameful, that they glory in them, boaſting to one another the exploit and the extraordinary adventures accompanying it, as if it were ſome courageous act of hardihood, or ſome honourable and glorious feat of chivalry. The Karakalpaks, the Bougharians, the Perſians, the Troughmenians, and others of the circumjacent people, are the moſt frequently expoſed to the incurſions of the Kirguiſians; but the Kalmouks are their moſt favourite object, though the riſk is the greateſt. As for the Ruſſians they are ſeldom moleſted. Beſides the captures which accident throws in their way, they go out ſometimes ſingly in ſearch of adventures, and at other times in ſmall parties, having at their head but too often ſome great lord of their nation. When they have a mind to pillage any caravan in their own territories or beyond them, ſeveral ouliſſes join together for that purpoſe, entering into negotiations and making conventions in form, that they may be more certain of the ſucceſs of their predatory project. In this ſort of rencontres it very often happens that a great

great number of Kirguiſians are made priſoners and carried captive by the caravan; and if any are killed in fight, not the ſmalleſt inquiry is ever made of what is become of them. In trifling ſeizures every one keeps what he gets; but conſiderable and important ſpoils are divided according to previous contract, or as the exigences of the caſe require. Each adventurer keeps the cattle that fall to his ſhare, and generally the women he has taken; as the bringing off a woman does great honour to the raviſher. They yield the ſlaves and merchandiſes to the more wealthy, who give them cattle in exchange. It is no uncommon thing for them to ſell their ſlaves to the Bougharians; and eſpecially if any Ruſſians fall into their hands; for, as they are known to be laborious and given to agriculture, they fetch a high price; and it is the intereſt of the Kirguiſians to get rid of them as ſoon as poſſible, as they know what they are to expect if any Ruſſians are found among their captives.

The court of Ruſſia has taken various meaſures to put a check to theſe terrible diſ-

ord.rs.

orders. A line of intrenchments and redouts has been built along their frontiers. Wherever the river does not prevent their excurſions they have fixed a number of ſticks with both ends in the earth; bent in the ſame manner as thoſe uſed in ſome countries for catching thruſhes; theſe ſticks, or wands, are placed from one redout to another, ſo that the patrole can ſee at once, by ſuch as are wanting or deranged, whether any Kirguiſians (who come always on horſeback) have paſſed the frontiers; and, on ſuch diſcovery, mount and purſue them immediately. The Ruſſian ſhepherds are armed and always on horſeback; to be upon their guard, and to defend themſelves when needful. If, notwithſtanding all theſe precautions, a robbery is committed, or a caravan bound to Ruſſia is pillaged in the deſarts of the Kirguiſians, the Ruſſian commandants demand reſtitution from the khan; and if neither he nor the lords of the nation can bring the people to conſent to it, a troop of Baſchkirians is diſpatched immediately into the horde, and the firſt Kirguiſian ouliſs they come to is obliged to conduct them to that which has committed

the robbery, or be anſwerable for the damage. The Baſchkirians then take with them a certain number of Kirguiſians and cattle and bring them to Orenbourg, where they are detained till a ſtate of the loſs can be aſcertained. This being done, the overplus are ſent back again ſo ſoon as the Ruſſian priſoners taken in the engagement are reſtored. When any ſingle robbers are caught, or a ſmall party together, they are firſt puniſhed and then ſhut up in the *oſtrogs* * of the fortreſſes.

The employments of the Kirguiſian women are the ſame with thoſe of the Baſchkirian; they milk the cows and mares, tann ſkins, make cloth and felt, &c. They weave no kind of linen, neither of hemp, nor nettles, but only coarſe cloth and camlet, fulling their cloths with a ſoap of their own making.

* An oſtrog is properly a place ſurrounded with upright banks, or high palliſadoes, fixed cloſe together. But it commonly means the place for confining the priſoners condemned to the public works for life or any ſhorter period.

The

The Kirguiſians live extremely well, in compariſon with ſeveral other wandering people in the neighbourhood of Aſiatic Ruſſia. As they are paſſionately fond of an uncontroled liberty, and as every man can eaſily acquire a ſtock ſufficient for his own ſupport, not one of them can bear to become the ſervant of any of his countrymen: they are all brethren, and have the reſolution to preſerve their condition as ſuch; which is the reaſon that the rich are obliged to have ſlaves * from other nations. The more of theſe a Kirguiſian lord poſſeſſes, the more figure he makes, and the more care is taken of his flocks. Even the courtiers and domeſtics of the great are all ſlaves: the khan keeps about fifty. Slavery among this people is no great hardſhip to ſuch as are once accuſtomed to their way of life; for the maſters treat their ſlaves as if they were their relations, ſupplying them with all the neceſſaries of life,

* Whom they call *yaſoures*.

and giving them the ſame proviſion as they eat themſelves. A priſoner, on the contrary, who cannot bring himſelf to adopt their method of living, fares but ill among them. Attempts made to eſcape never fail to draw on the delinquents ſuch cruel treatment as often coſts them their life; involving in their calamity ſuch unfortunate women as, actuated by ſentiments of humanity, have contributed to favour their deſertion.

As all of them are not in a condition to afford ſo many ſlaves as are neceſſary to look after their flocks, the rich give their ſuperfluous ſheep and cattle to the poor; who, in return, tend the herds and flocks of their benefactors. If the cattle of a Kirguiſian multiply rapidly, he looks upon this as a ſecret ſuggeſtion to beneficence, and diſtributes them largely to his more indigent neighbours. So long as the benefactor remains in good circumſtances, the other is never expected to make any return; but, if his cattle ſhould be ſtolen, or diminiſhed by contagious diſtempers, the perſon whom his bounty

ſet

ſet up in the time of proſperity reſtores him what he received, and often adds to them ſome of the young produced by the animals while he was the depoſitary of his neighbour's beneficence; even though by ſo doing he ſhould reduce himſelf to the ſtate of indigence he was in before. This courteous and honourable manner of diſpoſing of their property puts numbers of them above the fear of ever wanting the neceſſaries of life, rendering at the ſame time their flocks and herds in a manner immortal; for the more they give away in time of affluence, the more abundantly they receive on a change of fortune.

The habitations of the Kirguiſians are portable tents made of felt, every way reſembling thoſe of the Baſchkirians, only larger and more neat. The rich and great uſe white felt, and have ſeparate yourts for the women, for the children, for the kitchen, for ſtore proviſions, and for the ſick cattle. The fire is made in the centre of the tent directly under the opening left in the point of the roof. Round the fire they ſpread pieces of

felt, Perſian carpets, or fur cuſhions; theſe laſt however are but rare. The wealthy have the inſide of the tent hung with different coloured ſtuffs, and not unfrequently with ſilk. The leather bottles and the ſeveral cheſts and boxes are ranged round the ſides of the tent, and their arms, ſaddles, bridles, beſt cloaths, &c. are hung up over them.

Their moveables are the ſame as thoſe of the Baſchkirians. Plates and diſhes of any ſort of metal are in no eſtimation among them; but they are ſo fond of large bowls made of the root of birch, that they do not ſcruple to give a horſe for one.

As the *aïmaks* of this nation love to keep together, their camps contain a great number of huts, and conſequently take up a large ſpace of ground. The reſidence of the khan is ſurrounded by near a thouſand tents; but, on the other hand, one may travel 50 or even 100 verſts without ſeeing a ſingle habitation. They are continually changing their ſituation, both in ſummer and winter, for the ſake of paſturage;

paſturage; but the aïmaks firſt agree with one another not to ſettle too near together. Their huts are very cold in winter, as their firing conſiſts of nothing but the dung of cattle dried.

The Kirguiſians dreſs in the eaſtern manner, but their cloaths are for the moſt part better than thoſe worn by the other Tartars. The men ſhave the head, but leave whiſkers and a pointed beard on the chin. Their trouzers are very wide. The heels of their half-boots are high and piqued; the ſoles are pointed and armed with nails, and the ſeams often worked with gold. Shirts are very little worn, their uſe being ſupplied by the *yeda* or light long waiſtcoats next the ſkin. The *tſchapan* is an under garment made of ſilk or ſtuff of the ſame cut with the yegda: over the tſchapan is the *tſchepkof* an upper veſt with large pointed ſleeves. Many make the ſword belt ſerve for a girdle, with the tobacco pouch, the ſteel pipe, and the knife always tied to it. The *takia* is worn under the cap, which is in form of a cone like the Baſchkirian caps, excepting the fur border,

which the Kirguiſians do not wear; theſe latter have two wings to cover the cheeks, which may be tied back. Their garments are made of *kitaïk* (or nankeen) cloth, generally red, ſilks ſometimes of one colour, and ſometimes of more, and even cloth of gold or ſilver: the upper habit has commonly a fur border of otter ſkin. The men, being always thickly clad in furs and two or three garments at a time, are ſeldom hurt by the frequent falls they get from their horſes.

The ornaments of their horſes employ them almoſt as much as that of their perſons; their fine horſes having always elegant ſaddles, handſome houſings, and ornamented bridles. They are generally armed on horſeback, and carry a ſhort twiſted whip about an inch thick. When they go a hunting, they wear *ſchalvars*, or long trouzers which reach up to the armpits, into which they cram all their cloaths; and a Kirguiſian in this dreſs may be taken at a diſtance for a monſtrous pair of breeches on horſeback.

The

The women wear the ſame habits with the female Tartars of Kaſan *; but they have a very peculiar ſort of head-dreſs. All the hair is put into the *kouirout* †. The veil ſerves them for a coif in their common apparel; but when they intend to be dreſſed they put on caps covered with little coins, beads, &c. Several, eſpecially the better ſort, wear a kind of turban, very high, and made ſo large as to paſs three or four times round the head. The girls plat their hair in ſeveral ſmall treſſes. The ſaltanas or princeſſes and daughters of illuſtrious perſons diſtinguiſh themſelves by the necks of the heron put into the hair, raiſed into an ornament upon the head in the ſhape of a horn; and the plumage of it is very beautiful. Theſe alſo wear ſilk cloaths, or rich ſtuffs, or fine cloth, ſet off with gold lace and loops, or faced with fur, and even velvets are very common with this claſs of ladies.

* For which ſee vol. I. p. 73, 74. and vol. II. p. 32.

† An ornament like that worn by the Tſcheremiſſian women, treated of, vol. I. p. 74, 75.

In

In the choice of meats and drinks the Kirguiſians follow the laws of Mohammed. Mutton is their ordinary winter food, and in ſummer they eat ſcarcely any thing but koumiſs. At times it is true they eat of the other food in uſe among the Barabinzes, but it is only at occaſional feſtivities, and for the ſake of variety; ſuch as different kinds of fleſh, wild roots, flour, and milk meſſes. All their diſhes are dreſſed in the moſt ſimple manner, though not always with the moſt ſcrupulous cleanlineſs. Salt is not very common in their kitchens. Flour and meal is brought them from Ruſſia, Bougharia, and Ghiva; for they have none of their own: and hence it is that many among them ſcarcely know that ſuch aliments exiſt. As they have milk in abundance, they diſtil a conſiderable quantity of koumiſs, which preparation furniſhes them with arrack, or a ſpirituous extraction from milk. In winter they drink broth for ſlaking their thirſt; and from the quantity of boiled meat they uſe they have plenty of this liquor. They are fond of fat, regaling themſelves often on

ſuet or butter, which they eat without bread or any dreſſing. The Kirguiſians in general are extravagant eaters, or more properly *devourers*: four men come from hunting will conſume at one meal a whole ſheep, and leave nothing but the bones.

They ſmoke tobacco to exceſs, as do all the Tartars. Men, women, and children, all ſmoke and take ſnuff, which latter they keep in little horns faſtened to their girdle. Excepting koumiſs and arrack they have no inebriating liquor: for which reaſon they ſmoke till they grow giddy, ſwallowing the ſmoke that they may attain that end the ſooner. They prefer the Tſcherkeſſian or common tobacco to all milder ſorts, and eſpecially to *ſchar* or Chineſe tobacco, becauſe the former is ſtrong, and gets ſooner into the head. They uſe the *kangſa*, or little Chineſe pipes, and ſometimes pipes made of ſpeckled wood or different kinds of knotty roots. But, as all theſe are only to be obtained from other nations, they have a contrivance of their own for common uſe: they take the tibia or bone of a leg of mutton; and, cutting off the knob at

one

one end, extract the marrow clean out; then near the knob at the other end they make a hole in the ſide, like that to which the lips are applied in a German flute. When they would ſmoke they introduce a wad of wool into the tube, and thruſt it up to the above-mentioned hole; the uſe of this is to prevent the tobacco with which the tube is filled from choaking up the hole, which is the mouth-piece to this extraordinary pipe. At the end where the knob was cut off they light the tobacco with touchwood, drawing the ſmoke into their mouths by the little lateral hole through the wool. They ſuck with ſo much force that a great quantity of ſmoke comes out at their noſtrils, and the reſt they ſwallow. Each perſon takes three or four whiffs of this kind, and then paſſes the pipe to his next neighbour, who does the ſame, and ſends it round. But they have an invention ſtill more ingenious than the foregoing for a large ſmoking party. After they have found a place convenient for lying down upon the ground, one of the company makes water in the centre of this ſpot, to ſettle the earth, and qualify it for the neceſſary hollow, which they make

make by digging a little hole with the handle of a whip; in this hole they put the tobacco, which they light with touchwood, lying all round it flat on their bellies: every ſmoker then thruſts obliquely a hollow cabbage ſtalk into the moiſtened earth in ſuch a manner that the extremity may touch the tobacco at the bottom of the hole; and in this attitude they ſmoke at their eaſe without any inconvenience to each other. By this means all their heads are in a cloud of tobacco ſmoke, which is a great luxury to them; and intoxicates them all in a very ſhort time.

They are not very laviſh of compliments either among themſelves or towards ſtrangers, unleſs they deſign to make any one their dupe, and to detain as a priſoner ſome ſtranger that has ſtrayed amongſt them: otherwiſe they are ſociable and friendly. In their way of ſaluting, they follow the Tartarian cuſtom *. After the firſt ſalutations they preſent their gueſts with the choiceſt of whatever they have. To do the honours of their houſe when a good deal of company comes, they

* For theſe ſee p. 37.

commonly

commonly kill a ſheep, for making biſch-barmak, or *the five-finger diſh*; which they preſent to their friends by cramming handfuls of it into their mouths, in the manner before deſcribed when we treated of the Baſch-kirians. This honour is done to all the great men of the nation when they eat in ſtate; and the ſame politeneſs is ſhewn by them to their inferiors as often as they treat them: even the khan himſelf condeſcends ſo far as to ſtuff biſchbarmak into the mouths of ſuch as are admitted to the honour of dining with him. If a ſtranger has for his friend any great man of the nation, or any private perſon known to be rich, he may traverſe all the hordes in full ſecurity with him, and may truſt to his protection better than to a military eſcort; for a troop of Kirguiſians, eſpecially if numerous, will always make head againſt the eſcorts. So ſoon as the conductor declares that the ſtranger is his friend, all robbers they meet with forego their prize; and any one may put confidence in the man that once offers himſelf of his own accord to be a conductor to him. Numbers of Ruſſian merchants avail themſelves of this

diſpoſition

diſpoſition of the Kirguiſians, and chiefly thoſe of the different Tartarian nations of Ruſſia, who carry on by theſe means very lucrative branches of traffic in Bougharia, Ghiva, &c. always under the protection of ſome diſtinguiſhed Kirguiſian.

The great and wealthy live perfectly in the ſame manner as the reſt of the people, and are remarkable only by the numerous train that accompanies them in their cavalcades, and the quantity of huts which ſurround their quarters inhabited by their wives, their children, and their ſlaves. The great men treat the common people as brethren; and, as all the Kirguiſians are equally free, theſe latter ſhew no great marks of reſpect to them, eſpecially ſince every one, immediately on his becoming rich, is as great as the beſt of them. In all the huts the common people place themſelves by the ſide of the nobles without the leaſt ceremony, eat with them, and ſay what they pleaſe before them. When a ſuperior bids them do any thing, they execute his orders, if they like them. Although the commands of the

the khan are not executed with the moſt ſcrupulous exactneſs, they treat him with the profoundeſt veneration, looking upon him as a ſacred perſonage. Nour Hali, the reigning khan of the Little Horde, is confirmed in his ſovereignty by the court of St. Peterſburg; he is an equitable, diſcreet prince, and ſtrictly devoted to Ruſſia. His property conſiſts in about a thouſand horſes, four hundred cows, two hundred camels, four thouſand ſheep, and ſeveral hundred goats; ſo that, in reſpect of his riches alone, he holds a rank but little diſtinguiſhed: and, as he is obliged to form tabounes for a number of princes to enable them to make ſome figure, and his numerous family and ſlaves, and the frequent viſits he receives, occaſion a great conſumption of cattle, and as he enjoys no revenue at all, it will ever be impoſſible for him to amaſs a large fortune; notwithſtanding all this, however, he makes a much greater figure than any one of his horde; and the preſents he obtains from the court of Ruſſia contribute greatly to the ſupport of his dignity. His reſidence is compoſed of a vaſt

number of huts; thoſe of ſtate are very richly adorned. His family as well as himſelf are always dreſſed in cloth of gold or ſilver, or velvets, and his perſon is conſtantly ſurrounded by the elders of the nation. The title of the khan is *Taghſir Ghanim*, or *Taghſir Paaſchaïm*; his wives are called ſimply *Ghanim*; the princes his ſons bear the title of *Taghſir Saltan*, and the princeſſes that of *Ghanim Kai*, daughters of the khan. The preſent khan has four wives and eight concubines; the former are ſprung from rich and antient families of the Kirguiſians, but the concubines are either taken from the common people, or ſlaves brought off from the Kalmouks on account of their beauty. By all theſe twelve women he has twenty-five children. Beg Hali, one of his ſons, is khan of the Aïraklian Troughmenians; and Saltan Pri-Hali, another of them, is chief of the other Troughmenians. Excepting the two youngeſt, all the princes are married to daughters of the principal Kirguiſians, being already in the rank of elders in the different voloſts of both hordes. Theſe alliances, and the dignities of his ſons, contribute much to

the power of Nour Hali. As the princeſſes, by the laws of the Koran, are forbidden to marry any one of kin to them, they are all ſingle yet; and though ſome of them begin to grow old, yet the khan, through pride, will not diſpoſe of them, at even a handſome price, to any ſuitor that is not deſcended of illuſtrious blood. The people are not permitted to ſee the wives and daughters of their khan; they never appear in public but for the purpoſe of changing their reſidence, and then they go on horſes or camels in their richeſt dreſs and ornaments. Whenever a Kirguiſian on horſeback happens to meet the khan in the ſteppe, he diſmounts; and, advancing in an oblique direction towards him, ſays aloud, *Alla arbaſchou*, God give thee proſperity! After this ſalutation the khan ſtrikes him gently on the ſhoulder with his hand, or with his whip; and this paſſes for a ſort of benediction to his ſubjects.

The commerce which the Kirguiſians carry on with the Ruſſians, the Bougharians, the Chineſe, and others of their neighbours, ſupplies

ſupplies them with every thing neceſſary to the gratification of their vanity and luxury. They trade only by barter. Their commerce with Ruſſia is the moſt conſiderable, as they procure what they want at a cheaper rate than elſewhere; beſides, the Ruſs merchants and the Tartars of Ruſſia agree to negotiate all the articles that the Kirguiſians can ſupply, with unreſerved confidence. As foreign merchants in theſe deſarts are at the diſcretion of the firſt robber that thinks proper to attack them, the Ruſſians oblige the Kirguiſians to come to their trading towns. The moſt conſiderable trade is carried on at Orenbourg, where an exchange is eſtabliſhed on the Kirguiſian ſide of the river Oural, about three verſts from the town of Orenbourg. The building comprehends ſeveral hundred magazines and ſhops, which are diſtributed in form of a ſquare, reſembling a little fort, and is called the *Aſiatic exchange*. In the centre of this is a ſmaller ſquare, where the Bougharians tranſact their affairs. All the buildings belong to the crown. For greater ſecurity, the ſhops are not only diſpoſed in the

interior part of this ſquare, but it has a military guard, and is fortified with great guns. Almoſt the whole commerce of the Little Horde flows to this place, for that carried on at Ouralſk and the other towns along the lines of Orenbourg is very inconſiderable. The Middle Horde tranſacts the chief of its commerce at Troïzk on the Ouï, a river which falls into the Tobol, in the fort of Peter and Paul on the Iſchim, at Omſk, and at Ouſtkamenogorſk, both ſituated on the Irtiſch. The Kirguiſians are exempt from all the cuſtoms; but the Ruſſian merchants pay ten per cent, and notwithſtanding this their commerce is ſtill extremely lucrative, extending itſelf continually in proportion as the luxury of this people increaſes. The Kirguiſian articles are horſes, horned cattle, ſheep, lamb-ſkins, raw hides, camels' hair, camblets, wolf and fox furs, felt, and ſmaller goods. The number of ſheep alone brought to Orenbourg often exceeds one hundred and fifty thouſand, and is always the principal article of their commerce. From time to time, but not often, they come to diſpoſe of their ſlaves, which are for the moſt part Kiſilbaſchians

and

and Troughmenians. The commodities they carry back are cloths, chiefly red, ſilk and woollen ſtuffs, ſilk handkerchiefs, boots ready-made in the Kirguiſian manner, belts, ribbons, gold laces, thread, kettles, trivets, otter ſkins, ſaddles, bridles, &c. female dreſſes in their own manner ready made, glaſs beads, needles, thimbles, rings, ear-rings, ſteels for ſtriking fire, live eagles, flour, millet, different ſorts of meal, and a variety of trinkets.

The Kirguiſians ſupply fleſh proviſions and camels for the caravans to the Bougharians, Ghivinſians, Taſchkentians, as alſo to their other neighbours who follow agriculture and have manufactories; in return they take coats of mail, cotton ſtuffs, cloaths, and arms, which the Ruſſians are prohibited to furniſh them with.

After the manner of the Orientals, they buy their wives; and, as Mohammedans, are allowed to have four. Some are contented with this complement, while others take ſupernumerary ones, or concubines, who are

treated in every reſpect like wives, their children alſo being reputed legitimate. The common people are obliged to be contented with one wife; and think themſelves very well off to be able to get that one, as they are often obliged to ſteal her from ſome of the neighbouring nations. The Kalmouk women are the moſt ſought after by the Kirguiſians, as they pretend that Nature has endowed them with ſingular advantages for pleaſure, and that they preſerve the marks of youth longer than the women of other nations; inſomuch that even the rich are very willing to marry them if they can be prevailed upon to embrace Mohammedaniſm. On the contrary, they hold the Perſian women in ſuch little eſtimation, that they marry ſuch as they take to their ſlaves: indeed the Perſians or Kiſilbaſchians are in general held in the loweſt contempt poſſible by the Kirguiſians. The moderate price for a marriageable girl, to be taken as firſt wife, is about fifty horſes, twenty or five and twenty cows, a hundred ſheep, a few camels, or elſe a ſlave, with a cuiraſs or coat of mail. The poorer ſort find wives at a cheaper rate, and the

the rich pay much dearer. It is to be obſerved, that the ſecond wife of a man already married coſts much more than the firſt, the third and following yet more.

The principal nuptial ceremonies of the Kirguiſians are like thoſe in uſe among the Tartars of Kaſan *. The wedding is celebrated at a hut built on purpoſe by the bride's father. Previous to conſummation, the girl is carried about on a carpet to her companions to take leave of them, in which ceremony ſhe is attended by ſeveral others ſinging all the way. If unfortunately it is diſcovered that ſhe was deflowered before marriage, the gueſts, on the morrow of the marriage, kill the bridegroom's ſaddle horſe, tear his wedding garment in pieces, and ill-treat the bride. In this caſe the father-in-law is obliged to give ſatisfaction to the offended huſband. But, if the bride prove ſuch as ſhe ought, then the rejoicings continue for ſeveral days; nothing is thought of but eating and drinking, dancing, ſinging,

* Which were deſcribed, p. 41.

chatting, wreſtling, horſe-racing, and ſhooting at a mark. At the two laſt mentioned diverſions, conſiderable betts are made, and the new-married people give prizes to the conquerors, of ſhewy apparel, trinkets, and ſometimes horſes. On breaking up the feſtivities, the gueſts make preſents of cattle and other things to the young couple.

Such as have more than one wife give each of them a ſeparate yourt, where ſhe brings up her children after her own liking. The more children they have, the happier they eſteem themſelves, and are the more honoured by their huſbands; while ſuch as are barren are ſo little ſet by, that the huſband often makes them the ſervants of thoſe that increaſe his family. The rich and great give pompous names to their children: ſuch as, Nour Hali, or *The great light*; Ir Hali or Erali, *The exalted man*; Doſt Hali, *The powerful friend*; Batyr or Bagatyr, *The hero*; Temir Ir, *The man of iron*; Beg Hali, *The powerful prince*, &c.

Their

Their manner of life, ſimple, natural, and exempt from care, joined to the pure air of their vaſt and open deſarts, preſerves them from divers diſeaſes; and numbers of them arrive at an extreme old age, hearty and full of vivacity. The indiſpoſitions to which they are moſt ſubject are the itch, coughs, and agues. Some are attacked by the venereal diſeaſe *. The *tſchitſchak*, or ſmall-pox, has ſhewn itſelf at times among them, without, however, committing great ravages. They attribute every chronical diſorder to the artifices of the devil, and ſeek its cure from a variety of ſuperſtitious charms. Scarification is their moſt uſual natural remedy. Inſtead of cupping-glaſſes, they apply little horns upon the ſkin. Another remedy, very common with them, is a cautery made of the fibrous parts of mugwort †, mixed with ſulphur, with which they rub a piece of fleſh, and then eat it.

* Which they call *kourouſaſlan*.

† Artemiſia.

They

They bury their dead with the ſame ceremonies as the other Mohammedans *. The graves are not dug very deep; but they commonly pile a heap of ſtones over them. When a man dies, they cut his beſt garment to pieces, and diſtribute the fragments among his friends, who lay them up as memorials of him: ſome of them place a little black flag upon the hut of the deceaſed. It is no uncommon thing to ſee a lance ſtuck upright on the tomb of a Kirguiſian. That they may remove every object out of their ſight that may bring to mind the ſorrowful remembrance of the deceaſed, ſome depoſit all his goods and cloaths upon the tomb, and the cradle, &c. over thoſe of their children. The chiefs and rich people love to be interred near the tombs of the ſaints, or the khans of the nation; or at leaſt near thoſe of their relations, to which places they are conveyed by horſes. If it happen that the heat of the weather will not permit ſo long a delay of inhumation as the journey demands,

* See before, p. 46.

they

they reduce the body to a ſkeleton, burying the fleſh and inteſtines in the neighbourhood of the deceaſed, and tranſporting the bones to the place aſſigned. From this cuſtom it is that to be buried near the great men of the nation is called *reſting among the white bones.*

In honour of the memory of a departed chieftain three commemoratory feſtivals are kept during the firſt year after his deceaſe. At theſe the widows and children make great lamentations; and the friends of the family dreſſed in their beſt apparel come to viſit and comfort them. They go to ſee the ſaddle horſe of the deceaſed, ſay a great many things in his praiſe, admire the arms and good qualities of his maſter, and then ſolemnly ſit down to regale the company. The women juſtify their pungent ſorrows by celebrating the good qualities of their departed lord, boaſting of his conjugal fidelity and tender affection; extol his generoſity and wiſdom, remind the mournful aſſembly that on horſeback, and in his armour, he had the air of an hero;

hero; they call to mind the care he took of his beeves, the number of ſlaves his valour had procured him; not forgetting the quantity of cattle he had ſtolen during his lifetime, with a hundred other like articles of commendation. If he leave any Kalmouk wives behind him, they never fail to diſplay the tender careſſes he beſtowed on them by preference; they glory that the deceaſed did not purchaſe them as he did his other wives, in exchange for vile cattle, but carried them off at the peril of his life, and with an heroic love. At the celebration of the third feſtival the widows aſſign a certain number of horſes, cloaths, and arms, the property of the deceaſed, as prizes to ſuch as carry the palm in the Kirguiſian tournaments held on the occaſion. Every oulis holds a general mortuary feſtival annually on the place of ſepulture; at which they ſacrifice, after the pagan manner, a number of horſes in honour of the dead, with whom they hold familiar diſcourſe while they eat the fleſh of the ſacrifice. When a Kirguiſian on his way paſſes accidentally by the grave of his friend, he enters into converſation with him,

him, and, ſnatching a handful of hair from his horſe's mane, depoſits it on the tomb, and takes his leave. Women and children are buried in much the ſame manner as the men, only with ſomewhat fewer ceremonies.

At the beginning of the laſt century the Kirguiſians were ſtill Schaman pagans; but the Turkoſtan prieſts induced them to receive the rite of circumciſion. They have a great veneration for their religion; but, having no ſchool, and as ſeveral of their ouliſſes are without a moula, they are extremely ignorant and full of ſuperſtition. The few moulas among them are Tartars of Ruſſia and other places, whom the Kirguiſians keep as priſoners; they juſt know how to read and write, getting a livelihood ſometimes as moulas, and ſometimes beſides in quality of ſecretaries and counſellors to the great men of the nation. In the year 1774, khan Nour Hali had but one private ſecretary, a Tartar boor from Kaſan, whom the Kirguiſians had kidnapped; he underſtood the Ruſſian and the Tartarian tongues: but it was with the utmoſt difficulty that his writing

could be read, or his ſtyle underſtood. It will eaſily be imagined that ſuch prieſts are but indifferently ſkilled in the dogmas of their religion; and a copy of the Koran or any other didactic book is very rarely to be met with in the hands even of thoſe that are well acquainted with the Arabic tongue. The *abdals* or circumciſers go up and down through the hordes to circumciſe the children of the faithful; and as every one, on receiving this profeſſional character, is obliged to give the abdal a ſheep for his trouble, theſe people have always conſiderable flocks.

Among the Kirguiſians there is a great number of pretended magicians who are divided into ſeveral claſſes. The *falſcha* are aſtrologers, who predict events even to the moſt minute circumſtances, by conſulting the ſtars; they alſo tell the days that are favourable or unfavourable to any deſign. The *diagſa* are the rain and fair weather makers; pretending not only to predict which will happen on particular days, but to cauſe and direct it; procuring to ſuch as apply to them either

either rain, wind, or ſunſhine, cold or heat, as they may bargain for: they have likewiſe the power of producing ſwarms of inſects and deſtroying them at their diſcretion. All the great people have one of theſe diagſa in their retinue. The *bakſa* are the ſame ſorcerers as the *kamas* or *ſchamans* of the pagans. They lay claim to a commerce with devils and evil genii; they invoke them by a thouſand tricks and geſticulations; they give law to unclean ſpirits, exorciſe the poſſeſſed, make barren women fruitful, give increaſe to the flocks and herds, heal the ſick, and announce the events of futurity. All ſuch as have any complaint againſt the devil or his agents muſt therefore apply to the bakſa; who, as his buſineſs is ſo multifarious, has a great deal of practice, and lives in affluence at the expence of the ſimple and credulous. Some of them make uſe of the magical drum in their mummeries. The *armaitſchi* or *yarountſchi* find out future events by obſerving the direction which the cracks in a ſheep's blade-bone * take after heating it in

* They uſe alſo the bones of the tail of the ſheep for the ſame purpoſe.

the fire; ſome likewiſe prognoſticate by the vibrations of the ſtrings of their bows: and by this means they diſcover thefts and thieves, and even amorous infidelities; predict the ſucceſs of any intended journey; and all this with the ſame aſſurance and effrontery as the conjurors by coffee-grounds and other impoſtors in Europe. But, as this wiſe profeſſion does not require the moſt profound erudition, or the moſt abſtruſe reflexion, many good people of the Kirguiſians, men as well as women, underſtand enough of the art for family purpoſes, ſo that the armaitſchi are not in any very high degree of reputation, nor their profeſſion extremely lucrative.

BESIDES the nations abovementioned, many other Tartarian branches are to be met with among the Sayane Mountains, which form the frontiers between Siberia and the Mongoul ſtates. Theſe ſettlements extend from the upper and oriental part of the Ob,

Ob, and the Bi from which river it derives its ſource, to the Yeniſei and a little beyond. Other colonies are ſettled between thoſe two rivers, extending along their banks to the borders of Narim by the ſide of the Ob to the Yeniſei as far as the river Toungouſka; conſequently quite to the province of Yeniſeiſk; a number of others alſo are eſtabliſhed along the different rivers which fall into the right ſide of the Ob, and the left bank of the Yeniſei. All theſe are ſprung from the ancient inhabitants of theſe countries, whoſe remains have reached our times, comprehended under the appellation of the Tartars of Kraſnoyarſk and Kouſneſk, from their occupying a great part of thoſe two provinces; excepting the Tartars on the borders of the rivers Tſchoulim and Ob. Each of theſe colonies lives ſeparately in particular diſtricts, which they never quit. It is ſufficient to remark here in general, that the principal part of theſe little inſulated Tartarian branches have ſo great a reſemblance with each other, no leſs in features than in lan-

guage, manners, and method of living, that it is impoſſible not to perceive they are deſcended from one common origin. As we find a ſtriking mixture of the characteriſtic traits of the Tartars and the Kalmouks, theſe may be accounted the point of connexion between the Tartarian and Mogol nations whoſe anceſtors are ſprung from the ſame ſource: or, at leaſt, it may be preſumed, that this intermediate race has been formed by a mixture of the foregoing nations, and the Soongarians may have likewiſe contributed to it during the ſubmiſſion in which they held their forefathers, making uſe of their women, and multiplying a ſucceſſion of baſtards, who remained in their native provinces, and perpetuated themſelves there.

In the province of Kraſnoyarſk there ſtill exiſt different remains of the antient Koïbals, Kotoſtzes, Motores, and Arintzes, all comprehended under the name of Tartars of Kraſnoyarſk, becauſe of the great reſemblance between them in every circumſtance. But theſe remains of the antient nations iſſued from

from particular people quite different from the Tartars; as is diſcoverable from their languages and various other diſtinctive characters. For this reaſon they are paſſed over here, as our buſineſs is only with the Tartars properly ſo called.

The TARTARS of the OB.

THESE Tartars are ſettled in the environs of the Ob (from which river they take their name), as alſo along the borders of ſeveral ſmall rivers that fall into it; ſpreading all over that country from the mouth of the Tom to the parts about Narim. They are under the juriſdiction of the voyevode of Tomſk, and are divided into ſixteen voloſts. From their figure, language and, generally ſpeaking from their political conſtitution, the Tartars of the Ob are of the ſame origin with thoſe of Tobolſk and Tomſk *.

Twelve of their voloſts dwell in fixed habitations; the other four make their paſtoral ambulatory courſes, both in winter and ſummer, along the inferior parts of the Tſchoulym. At the numbering of them in 1766, the

* Before treated of, p. 64. 68.

ſedentary

ſedentary voloſt contained 1115, and the ambulatory voloſts only 503 males.

The ſedentary make fifty-four villages, and cultivate the ground; but as they do not give extent enough to their fields, their produce is not ſufficient to their ſupport. Their flocks likewiſe being very ſmall, they are obliged to live principally by hunting and fiſhing, after the manner of the Oſtiaks. The wanderers do not till the earth at all; and their flocks, although more numerous than thoſe of their brethren, are nevertheleſs not very conſiderable. They pay tribute in elk and deer ſkins, and other ſorts of furs.

The manner of living, dreſs, and habitations of the ſedentary Tartars of the Ob are the ſame with thoſe of the Tartars of Tomſk, excepting the difference that proceeds from the poverty of the former, notwithſtanding which they are every whit as cleanly.

The erratic voloſts make huts of poles covered either with mats or birch-bark. Their cloaths are of ſkins and furs, made long,

which cauſes them to reſemble thoſe of the Yakouts.

About the year 1720 the Tartars of the greateſt number of the ſedentary voloſts were baptized, but are ſtill as ignorant as the Tartars of Toura *. The others, with thoſe that wander about, are Mohammedans, but all of them ignorant and weak, have but a ſlender knowledge of religion, and are in a low degree of civilization.

* For an account of whom, ſee before, p. 60.

The TSCHOULYM TARTARS.

FOR a long number of years the Tſchoulym Tartars have occupied the country lying between the upper part of the rivers Ob and Yeniſei, although they have frequently changed their ſituation, to avoid meeting with the Soongarians and the Kirguiſians, who have often ſubdued and oppreſſed them. Since theſe two nations have been made to decamp by the arms of Ruſſia, theſe Tartars have remained in quiet poſſeſſion of all the environs of the river Tſchoulym, from whence they take their ordinary appellation, although they call themſelves by that of Tſchoum. Several others of the ſame nation are ſcattered about the rivers Tſchernoi Yiouſs, and Beloi Yiouſs *, by the confluence of which the Tſchoulym is formed. Others again are ſettled along the Kia, the Yaya, the Kem, and ſeveral other

* That is, the Black Yiouſs and the White Yiouſs.

rivers that fall into the two Yiouſſes. The country which theſe Tartars occupy is fertile for the moſt part, with large foreſts, and mountainous only about the banks of the two Yiouſſes, which take their ſources among the mountains of the province of Yeniſeiſk, near the river of that name. About a century ago different coloniſts of the Ruſſian nation eſtabliſhed themſelves amongſt the Tſchoulym Tartars, who, looking on them with a jealous eye, made their complaints, and in the year 1730 all the Ruſſian villages were tranſplanted elſewhere. This emigration the Tartars afterwards found to be prejudicial to them, inſomuch that they petitioned for their return, and no ſooner was it granted, than ſeveral villages began to form themſelves, and to increaſe ſpeedily.

Fourteen voloſts of this nation are ſettled along the Tſchoulym and the two Yiouſſes, who pay a tax at the rate of 2549 *louki*, or bows; that is to ſay, men capable of going to the chace or to war. Such of their voloſts as inhabit the borders of other rivers, viz. the Atſchintz, the Kiſiltz, &c. comprehend

prehend about the ſame number of male adults. A village contains commonly but one family, is therefore but ſmall, but is often compoſed of upwards of 100 bows. On the Tſchoulym there is a village belonging to this nation, wherein they reckon 240 bows. They have ſtill among them families that are noble and ſprung from their princes, from whom they elect their chiefs; but the apparel and reſidence of theſe princes are as poor and miſerable as thoſe of the common people.

The exterior of the Tſchoulyms immediately beſpeaks a mixture of the Tartar and Mongoul, bordering moſtly on the Bouraits. Their language is compoſed of different Tartar dialects; but has ſo many words peculiar to itſelf, that it may well be taken for a particular language. There is in moſt things a great reſemblance between theſe Tartars and the Yakouts, enough to render it highly probable that the Tſchoulyms iſſued from the latter. They are neither cunning nor ſtupid, but docile, attentive, eager after inſtruction, and well ſkilled in what

what they have been able to learn. Whenever they have nothing to fear, they diſcover great frankneſs of diſpoſition, honeſty, and complaiſance: but when they have reaſon to apprehend any ſevere treatment or fraud, they lye and are ſullen. They ſhew great friendſhip, and pay numberleſs little attentions towards each other; but are lazy with regard to all kinds of labour, and their manner of living is dirty.

Since they have been the quiet proprietors of the borders of the Tſchoulym, they have by degrees got the habit of living in fixed dwellings. Some of them never purſue a wandering life; but the greateſt part have ſettled winter villages, and portable huts for the ſummer, like the Barabinzes. The nearer their villages are to thoſe of the Ruſſians, the more they imitate the manners of the people; and by this means they almoſt all underſtand the Ruſſian tongue, though they ſpeak it very badly.

A winter village is very like thoſe which the Barabinzes build, and the internal diſpoſition of

of the huts exactly ſuch. They throw up earth about the outſide to keep the cold out. All round are the magazines for proviſions, and ſtables. Their ſummer huts are in the ſhape of a flatted cone, are covered with bark of birch, and reſemble thoſe of the Barabinzes, as do their veſſels and moveables of all kinds. Whatever can be made of wood, bark, or ſkins, they never deſire to have made of any other material.

Ever ſince they have had the cuſtom of living in ſettled villages during the winter, the greateſt number of them ſow a few fields with rye, wheat, barley, oats, and hemp, but ſeldom cultivate enough for their own conſumption though their land be never ſo fruitful. Many of them ſow nothing at all, but had rather buy their flour and meal of the Ruſſians, or live without bread, when it is not to be had of them. They cultivate no kind of garden-ſtuff. Their flocks are far from numerous, and ſeveral Tſchoulyms have no flocks at all. Thoſe who are not averſe to the trouble of managing cattle, keep a ſmall number of horſes and cows, and

and a few ſheep of the ſhort-tailed kind. As the ſnow is deep and the winter very long in theſe parts, they are obliged to lay up a ſtock of hay for the ſupport of their cattle during the extremity of the cold; a great hardſhip to people ſo abandoned to ſloth as the Tſchoulyms. Neither ſwine nor poultry is to be ſeen in their incloſures. In imitation of the Oſtyaks fiſhing and hunting are their principal occupations. The latter furniſhes them with the means of paying their tribute. They are taxed by bows, that is to ſay, every man capable of going to the chace is obliged to pay three marten ſkins, or three elk ſkins, three fox ſkins, and twenty-four ermine ſkins; they are allowed to offer any other furs, provided they are equivalent to three marten ſkins. The women are employed in ſpinning, weaving, and ſewing; and, as theſe works take up all their time, they very ſeldom ſtir out of their huts, and look as if they were ſmoak-dried. It may eaſily be imagined that the œconomy of the Tſchoulyms is a powerful preſervative againſt the temptations to which great riches expoſe mankind; however, they have, for the moſt part, wealth ab[illegible]
da[illegible]

dantly ſufficient to anſwer all the purpoſes of their way of life.

In the ſummer ſeaſon the men are habited like the Ruſſian boors, and in winter they wear long pelices made of deer ſkins. They have their beard ſo as to leave mouſtachios, or whiſkers. The women wear trouzers and boots which they make of the large ſkins of eel powts. The other parts of their dreſs are nearly the ſame with thoſe worn by the female Ruſſian peaſants, except a border of fur with which the Tartarian women love to garniſh the edges of their garments: the girls plait their hair in ſeveral treſſes, and, as well as the matrons, wear always a veil.

Their table is dirty, and badly furniſhed; bread is ſcarce, and even ſuch as have it eat but little. Fiſh is their moſt common food. The *porſa* * of the Oſtiaks is much in uſe among the Tſchoulyms, who call it *bonrak*; it looks like meal, and is a good ſuccedaneum for bread. Their greateſt delicacy is a diſh

* Fiſh dried and reduced to powder; for which ſee before, vol. I. p. 187.

made

made of kourmatſch *, freſh ſtalks of bear's foot †, and the ſarapa ‡; they bruiſe all theſe together, and then put it into the ground till it is grown ſour. In winter they eat ſcarcely any thing but fiſh, dried either in the open air or in the ſmoke. Salt is very little uſed among them. The poor, who have neither milk nor flour, ſupply the deficiency by various wild fruits and plants, of which they make proviſion for the winter. The vegetables which the Tſchoulyms uſe in common with many of the Tartars and other nations of theſe parts, are the *tſchegna*, or the root of piony; the *tſcheina*, or root of pimpernel §; the *belanguir*, or root of fumitory ‖; the *epſchok* **, or root of a ſort of thiſtle; the *moukaſe* ††, or root of ſerpentaria; a root they call *mikir* ‡‡; the *ſoſaſch*,

* Parched grain, as mentioned in a former paſſage.
† The acanthus, or heracleum ſpondylium of Linnæus.
‡ The bulb of wild lily. Lilium martagon Linn.
§ Sanguiſorba.
‖ Fumaria bulboſa Linn.
** Carduus ſerratuloïdes.
†† Polygon. biſtorta Linn.
‡‡ Polygon. viviparum Linn.

or root of ſagittary *; and the root of *nenuphar* †. Almoſt all the juicy fruits, with every kind of wild berries, are much eſteemed by them. Their *karentſchou* ‡ is eaten in times of ſcarcity; but they give it to children as a ſort of ſweetmeat. They chew the root of calamus § as the Indians do the betel root. All of them ſmoke tobacco. They drink, beſides the water and broth of fiſh, the liquors in uſe among the Ruſſians; viz. *quas* ||, *braga*, or ſmall-beer, beer, and Ruſs brandy.

The Tſchoulyms were formerly pagans of the ſect of the Schamans. In the year 1720, the archbiſhop Philotheus by his zeal brought about the baptiſm of great numbers of them: but theſe new converts are only nominal Chriſtians, immoral, ſuperſtitious, and of no faith, they are moſtly idolaters in

* Sagittaria ſagittifol. Linn.

† Nymphæa.

‡ The membrane under the bark of the pine tree.

§ Acorus calamus Linnæi.

|| An infuſion of rye meal ſoured by fermentation; when it is well made it is a pleaſant liquor, and excellent for quenching the thirſt.

private,

private, and place an unbounded credulity in the efficacy of the little crucifix which they wear about their necks, as well as in the ſign of the croſs, which they make after the manner of the Greek Chriſtians. Notwithſtanding their converſion they retain the pagan ceremonies of their anceſtors as much as poſſible; they abhor pork, but eat horſe fleſh, and even that of diſeaſed animals, offer ſacrifices to their idols in ſecrecy, and obſerve various other cuſtoms of paganiſm.

The worſhip they pay to their idols is preciſely the ſame with that of the Yakouts and Bouraits, who will be ſpoken of hereafter. Such among the Tſchoulyms as are ſtill pagans, celebrate the ſame feſtivals with their neighbours; but, as this is attended with much difficulty, a great many of them are perfect freethinkers, and live without any religion at all.

The baptized Tſchoulym Tartars celebrate their marriages in churches, making promiſe of never breaking the conjugal union; but keep at the ſame time their ancient national ceremonies

ceremonies practiſed on theſe occaſions. The negotiator of the marriage takes a new Chineſe pipe, and ſome Chineſe tobacco, and goes to the girl; after he has made propoſals to her, he retires for ſome minutes, leaving the pipe and tobacco on the table: on his return, if he perceives that neither the pipe nor the tobacco has been touched, he takes it for a ſign that his propoſals are not agreed to; if, on the contrary, his pipe has been ſmoked in, the affair is immediately in a good train; and, before he goes away, he ſtrikes the bargain concerning the quantity of cloaths, furs, cattle, or perſonal ſervice the fair is worth. This price, reduced to money, is commonly between five and fifty rubles. After the marriage ceremony the young couple paſs the night in a new hut built by the ſide of that of the bride's father. Between theſe two huts a fire is kept up all night. The ſports on this occaſion are the ſame as thoſe of ſeveral other Tartars; they eat, dance, &c. The bridegroom is obliged to wreſtle with the relations of his ſpouſe by the light of the fire abovementioned. In theſe conflicts the young [redacted]uſt gain the victory; and, if he does

it without aſſiſtance, great eulogiums are made on his ſtrength. The nuptial bed is a piece of felt ſpread upon the ground; the bride refuſes to lie down upon it, imploring the aſſiſtance of ſome one of her female friends: but as this is a married woman, ſhe is ſo obliging as to inſtruct her in various particulars of conjugal duty; in return for which complaiſance ſhe is prevailed upon to accept of a handſome ſuit of apparel as a preſent. If the young lady cannot produce the next morning the Moſaical proofs of an uncontaminated chaſtity, the huſband ſteals away, ties a parcel of herbs about his head, and, as a puniſhment to his perfidious wife, does not return to her till he has obtained ſatisfaction from him who has touched the forbidden fruit. As ſoon as this matter is once ſettled, all is forgotten.

When a woman is near lying-in, ſhe calls ſome of her female neighbours to her help; but they have for the moſt part ſo little ſkill in midwifery, that numbers of infants are deſtroyed in the birth by their aukwardneſs, or at leaſt get ruptures of the navel

[redacted]

prieſt

prieſt gives a name to the child at baptiſm, but the parents always give it another. The national names of the boys are *Ouliguéyak*, *Kouguitſchak*, *Miſchagh*, *Koulon*, and others; and of the girls, *Keguenek*, *Patan*, *Paremba*, &c. The children go by theſe laſt-mentioned names, and never by thoſe conferred on them at baptiſm.

Their ſober manner of life, frugal, hard, and exempt from cares, preſerves them in a good ſtate of health; but when they fall ſick, or wound themſelves, the gall of the bear is their univerſal panacea, both externally and internally, employing always at the ſame time ſeveral ſuperſtitious applications. Whenever the ſmall-pox breaks out amongſt them, it makes deſtructive ravages. They have an extreme dread of death; and, as they are perſuaded that the ſoul of a deceaſed perſon returns to ſeek its ſurviving friends, and purſues them in union with the body, on coming from any interment, they never fail to jump ſeveral times over a fire; imagining by this precaution they can deprive both body and ſoul of the deceaſed of the power of following

them. The burials of thoſe that have been baptized are performed according to the Greek ritual; but nothing can hinder them from obſerving at the ſame time their idle pagan ceremonies.

The KATSCHINTZ TARTARS.

KASCHTARS, or *Katſchars*, is the name theſe people give themſelves; but the Ruſſians call them *Katſchintzes*. They inhabit the left bank of the Yeniſei, from the Abakan to the Katſcha, which they call the river Iſir. Several of their habitations are ſituated along the different ſmall rivers that run between the two great ones above-mentioned, and fall into the Yeniſei. Their territory makes a part of the province of Kraſnoyarſk, is mountainous, but fertile. The hiſtory of theſe countries gives no account of the time when the Katſchintzes came to ſettle here.

Many veſtiges of antient mines and the works belonging to them are very viſible, which muſt have been conſtructed in times exceedingly remote. We meet likewiſe with a great number of old tombs, containing treaſures more or leſs valuable. It is not

probable that the erections for the working of the mines were undertaken by the paſtoral and wandering anceſtors of this people. If theſe remains be not the work of ſome nation more antient than that of the Katſchintzes, we muſt be contented to ſuppoſe that theſe latter formerly gave permiſſion to ſome of their neighbours to come and work the mines of their country, and ſmelt the ore in the very ſpot where it was found; and it is poſſible that the Mandſhoures and the Daurians were the people that enjoyed this privilege, as theſe two people have left in Dauria ſeveral traces of their antient metallurgic works as well as of their agriculture.

The Katſchintzes pretend that the tombs are thoſe of their anceſtors, and hold them in ſuch veneration that they will not open one of them, even though they know that valuable treaſures are contained in them. Some Ruſſians who came to viſit theſe parts had not the ſame ſcrupulous reverence for theſe antient ſepulchres, but examined them ſo effectually that there is ſcarcely any remarkable one at preſent that has eſcaped their ſearch. It is probable that theſe tombs were

were made by different Tartarian and Mogol nations which formerly inhabited theſe parts, either ſucceſſively or together. The freſhneſs of the bones, and the perfect preſervation of the different effects, prove that all of them at leaſt are not of the higheſt antiquity. Thoſe wherein the greateſt riches have been diſcovered are in the environs of the river Abakan and of the Black Yiouſs. The Ruſſian connoiſſeurs who have had experience in hunting after theſe treaſures, diſtinguiſh four ſorts of the ſepulchral monuments; thoſe of the firſt order are ſuch as make the moſt conſpicuous figure, by their ornaments of pillars. Thoſe of the ſecond rank are characteriſed by obeliſks ſmaller than the columns of the firſt, and are called *mayaki*. The ordinary ones occupy the third, and are named *ſlanzi*. Thoſe of the fourth claſs, to which they give the appellation of *kourgani*, are only covered with a little heap of earth. The tombs of the two firſt claſſes are of an oblong form, in a direction from ſouth-eaſt to north-weſt, and ſurrounded with rough ſtones placed perpendicularly, ſome only even with the earth, and others raiſed above it. At the extremity

towards the ſouth-eaſt is the figure of a man or woman, which the Katſchintzes call *ilguenſok*; a ſort of idol, made of a ſoft ſtone, and of very bad workmanſhip. The *ſtanzi*, or common tombs, are not ornamented with theſe idols. All of them are about a fathom in depth, and are found to contain bones, and in ſome the ſkulls of horſes and ſheep, laid by the ſide of the human ſkeleton; likewiſe horſes bitts, ſtirrups, girdles, battle axes, pikes, arrows, idols, urns and other vaſes, bracelets, ear-rings, and ſuch like. In the common graves the articles are of iron, copper, and a compound metal; in thoſe of the rich gold and ſilver are always found *.

Within our time the Katſchintz Tartars have been divided into ſix *aïmaki*, or diſtinguiſhed and antient families; their names being *Schouloſch*, *Tatar*, *Kouban*, *Toubin*, *Mounguel*, and *Toſtyn*. Each aïmak elects its own *baſchlyk* or elder, who muſt be of the family over

* See the articles found in the Tartarian tombs or barrows in the deſert between the rivers Irtiſh and Obalet 1764, deſcribed and engraved in Archæologia, vol. II. p. 222—235; illuſtrated by Mr. J. R. Forſter, who promiſed an hiſtory of the Kalmucs by himſelf.

J. N.

hich

which he is placed; and, if poſſible, of a noble family. All theſe aïmaki together pay only a tax at the rate of a thouſand bows.

They pretend to be pure Tartars, and ſpeak the Tartarian language; but their dialect is ſo corrupted by the great mixture of a number of Mongoul terms, that a Tartar of Kaſan finds it difficult to underſtand a Katſchintz.

In their exterior they have a great reſemblance to the Tſchoulyms; however, they approach the Tartars nearer than theſe latter do, having a more meagre countenance, and flatter than the Tſchoulyms. They are of a lively character, boaſters, lyers, and treacherous; but neither thieves nor cheats; are naſty in their manner of living, debauched in their amours, great drinkers, and lazy to exceſs.

The national police of the Katſchintzes is the ſame as that of the Barabinzes. The chancery of the vayevody of Kraſnoyarſk ſends its orders to their baſchlyks, who execute the office of ſubaltern judges in their aïmaki,

aïmaki, and have the collecting of the tribute. The tribute conſiſts of furs, and is tranſmitted to Abakan, a ſmall town in the diſtrict of Kraſnoyarſk, where the Katſchintzes aſſemble once a year in the ſpring to depoſit their contribution. According to an antient cuſtom they have a preſent on this occaſion at the expence of the crown, conſiſting of the fleſh of a whole horſe and plenty of Ruſs brandy; but, inſtead of feaſting on it and regaling themſelves together, they part it into portions, which often occaſions very ſerious quarrels.

This people is always ambulatory in ſummer as well as in winter. Their yourtes or huts are of the ſame form and ſize with thoſe of the Baſchkirians, which in winter they cover with felt, and in ſummer with only the dry bark of birch. Their moveables are inferior to thoſe of the Baſchkirians; from which circumſtance the reader will form no very advantageous idea of their taſte for neatneſs.

The care of their flocks and the chace divide their principal attention. Some, for the

the ſake of having gruel, cultivate barley and Siberian * buck-wheat. Their wealth conſiſts in horſes, cows, and ſheep. The land they occupy is of too little extent to feed numerous herds and flocks, on which account the Katſchintzes cannot be accounted rich; however, they have amply ſufficient to anſwer the demands of nature, and to enable them to live at their eaſe. Their cattle are ſmall, but vigorous, and towards the autumn increaſe in fleſh. As their winter is mild, they are not under a neceſſity of taking any particular care of their cattle during that ſeaſon. They have a cuſtom of ſlitting the noſtrils of their horſes. Their ſheep are a breed between thoſe of the Kirguiſians and the Ruſſians; they have not the ſnub noſe of the former, but long hanging ears, a ſhort, thick, pointed tail, are ſomewhat larger than the common ſheep, and their wool is very harſh.

The Katſchintzian women employ themſelves in ſpinning wool and nettle threads,

* Polygon. Tataricum Linn.

in

in weaving cloth and linen in looms of Tartarian conſtruction, in making felt and garments. In tanning their ſkins for greaſe they uſe the liver and brains of divers animals.

The men dreſs in the Tartarian faſhion; their cloaths being made of the coarſe cloth fabricated by the women, or of a finer ſort which they procure; and ſometimes of the ſkins of ſheep, horſes, and deer. Their under habits are of ſome light ſtuff. Shirts are very little uſed among them; but ſuch as wear them have them made from the fibres of the nettle. They thin the hair upon the chin, ſo as to leave only a ſcanty beard, and the young men particularly make their hair into a ſort of tail behind, the reſt flying about their ears in great diſorder. In ſummer they wear hats made of felt, and in winter caps or hoods of ſkin.

The dreſs of the Katſchintzian women is nearly like that of the Bouraittians: but the generality of this people are ſo dirty, that it

it is very rare to ſee a woman decently dreſſed.

The Katſchintzes eat when they are hungry, and not by ſtated meals. All ſorts of quadrupeds, birds and fiſh, roots and wild fruits, gruels, flour and milk meſſes, are comprehended in their article of food. Kourmatſch, with melted butter, is their moſt delicate diſh. The dreſſing of their victuals, their culinary utenſils, and their manner of eating, are all alike dirty and diſguſting. They drink water, broths, fiſh-ſoups, and brandy made of corn when they can get it. All of them, not excepting the children, ſmoke Chineſe tobacco in little pipes from the ſame country.

They have as many wives as they can maintain, or purchaſe; but we meet with very few that keep more than four. The ceremony of aſking in marriage is like that of the Tſchoulyms: tobacco is the ſymbol; to which the Katſchintzes add brandy. The price of a girl is from five to fifty head of

cattle; there are even ſome who will fetch a hundred. If the ſuitor be poor, he works with the father-in-law in order to obtain his miſtreſs, ſometimes looking after his flock for three, and often for five years, hunts for him, cuts his wood for firing, and ſtacks it up, &c. During this ſervice, if any richer or handſomer gallant applies for the damſel, he makes an appearance of carrying her off againſt her inclination, and thus abridges the formalities. The injured lover, accompanied by a party of his friends, follows after the faithleſs fugitive; but, as the couple ſeldom fail to improve that time which the others loſe in preparing for the purſuit, and as the girl gives the preference to her pretended raviſher, all that the laborious lover can obtain is a competent recompence for his paſt ſervices. In caſe the betrothed damſel dies before the performance of the marriage ceremony, the kalym that has been paid is withheld for the purchaſe of her ſiſter; and, if ſhe has no ſiſter, ſo much the worſe for the ſuitor, he loſes his labour, or whatever he has paid for his beloved. If the young man dies before the wedding, his father

father takes the betrothed home, and adds her to his harem.

The nuptial diverſions conſiſt in feaſting, dances, ſongs, and horſe races, at which they lay wagers, or propoſe ſome trifling prize to the conquerors. A horſe, a ſuit of holiday cloaths, or ſome ſuch acknowledgement, is always eſteemed an ample equivalent for the falſe ſteps the bride may have made before marriage. Their dances reſemble thoſe of the Kalmouks, conſiſting of motions in muſical cadence, in which the dancer does not advance or retreat one ſtep from his place. Their ſongs are nothing more than a number of unconnected words repeated a thouſand times; and, as their ſounds are produced from the throat, a Katſchintzian ſong is not unlike a concert of violins. They are accompanied by the *yailtaga*, a ſort of lute, peculiar to this nation, being a box four feet in length, and three inches broad, the upper part open, over which ſix wires are ſtretched: it is played upon with both hands, and produces treble and baſs. After the marriage the father-in-

law

law is not permitted to ſee his daughter-in-law, nor ſhe to look upon him; and whenever they meet by chance, ſhe falls down flat that ſhe may conceal her face. A huſband diſſatisfied with his wife is at liberty, without any formal proceſs, to ſend her back to her parents; even though it ſhould be two or three years after marriage. By this divorce he loſes all that his wife coſt him; but the children remain with him.

The father, or whoever comes in firſt after the birth of a child, gives it a name according to their fancy. A woman is reckoned impure for a fortnight after child-birth; and for three days during every periodical revolution of nature.

No peculiar national diſeaſes have been diſcovered among this people; but the ſmall-pox *, whenever it appears, makes terrible ravages among them. It is a circumſtance very remarkable, that a great number of the girls, as often as they have their catamenia,

* Which they call *tſchetſchak*.

are

are in a ſtate of furor or frenzy, from which they do not recover till after the expiration of ſeveral days. In caſe of ſickneſs, they have recourſe to their ſacerdotal magicians, who perform ſacrifices for the healing of every kind of indiſpoſition, not excepting the venereal diſeaſe; which is by no means an uncommon complaint among them.

They bury their dead without coffins, and in their ordinary apparel; but cover the corpſe with boards after the manner of the Mohammedans, that the earth may not fall in upon it. They depoſit ſeveral utenſils and other effects in the grave, and put upon the hilloc a drinking cup, which is left to remain there. At the expiration of a year from the day of the interment both men and women come to viſit the tomb of their relations; they begin by a ceremonious lamentation, and end by drinking ſtrong liquors brought for the purpoſe out of the aforementioned cups, commonly repeating the doſe ſo often as to return extremely merry from this doleful viſit.

The Katſchintzes are ſo much attached to the paganiſm of the Schamans, that neither the ſectariſts of Lama, nor the followers of Mohammed, have been able to perſuade them hitherto to adopt their reſpective tenets; neither have the Chriſtian prieſts been much more ſucceſsful: however ſome few have been brought to the font.

As the Schaman idolatry is the worſhip of many nations of the Ruſſian empire, as the principal dogmas of it are uniformly the ſame among all that embrace it, and as moſt of them agree in the attendant ceremonies, for the ſake of avoiding repetitions, a detail of it ſhall be given in ſome part of this work, containing every thing the author has been able to obſerve among the various profeſſors of it.

The Katſchintzes call their idols *Tous*, and their magical prieſts and prieſteſſes *Kamno*. Both of them make uſe of ſmall drums in their incantations, and are diſtinguiſhed in dreſs

dreſs by a quantity of miſshapen idols faſtened in their garments, which are covered all over with them, rudely cut in iron; together with the claws of ſeveral ſorts of birds, and ſtripes of cloth and furs. Their caps are commonly garniſhed with a border of lynx ſkin, and a bunch of owls' feathers.

THE TELEUTES.

White Kalmouk Emigrants is the name by which theſe people are noted in the Ruſſian chanceries; either becauſe they came from the ſummits of the mountains, which the Ruſſians call *Bieloï gori*, or the White mountains; or becauſe they have a fairer complexion than the herdſmen of the vaſt ſouthern deſarts; or, laſtly, becauſe the Orientals affix to the term *White* the idea of liberty and independence. They are alſo called *Telengoutes* and *Teleutes*; both appellations taken from the *Telengal* or *Telenkoul*, a conſiderable lake of mount Alta, near the upper part of the Ob, in the neighbourhood of which river their antient ſettlements were.

At the time that the Teleutes ſtill inhabited their mountains, they were under the dominion of the Soongarians and Kalmouks. In the year 1605, they ſeparated from the former; and, in 1609, did homage to Ruſſia.

Ruſſia. Since which epocha they have been dependent by turns on the Soongarians and the Kirguiſians, ſometimes by inclination, and ſometimes by force. During a ſpace of eight years, beginning from the year 1658, ſeveral branches of them came down the Tom and proceeded to Kouſnetzk, and were at the ſame time declared to be ſubjects of the empire of Ruſſia for ever: in this quality they were ſecured from every kind of tyranny of the neighbouring hordes. Nevertheleſs, the greateſt number of their branches remained ſtill with the Soongarians.

The Teleutes ſubject to Ruſſia have a tradition, that *Koudai*, the Great God, brought their anceſtors out of the heart of a mountain. This fable may give reaſon to ſuppoſe that their fathers were mountaineers. At preſent their villages are ſituated on the banks of the river Tom, and thoſe of ſeveral ſmall rivers that fall into it, from the higher mountains down to below Kouſnetzk, and as far as the territory of the Tſchatzki Tartars *. The Teleutes divide themſelves

* Mentioned before, p. 67.

into a number of ſmall branches, which, however, contrary to the cuſtom of almoſt all the Tartars, intermix, and intermarry. All of them together hardly make 500 males.

Several of them have a mien perfectly Tartarian, but thoſe that reſemble the Kalmouks are very conſiderable. They are all lean; moſtly flat faces, and almoſt all have black hair. Many of their women are of a figure agreeable enough. In their manner of life and in all their actions they diſcover great lazineſs, indifference, and inſenſibility. They are ſo ſlow of underſtanding that it is with the utmoſt difficulty they can be made to comprehend the moſt ſimple things, and their anſwers are always the ſhorteſt poſſible. Cattle, corn, children, and idleneſs, are the ſole objects of their deſires; with theſe they are perfectly ſatisfied, and therefore live in great harmony with each other as well as with the Ruſſians their neighbours, paying their tribute without the leaſt murmur or complaint.

Although

Although of Tartar origin, this nation is much intermixed with the Soongarian; and the Tartarian language of the Teleutes, by a mixture of Mongoul terms, has degenerated into a bad dialect which many nations of Tartars would not be able to underſtand: and the more as they have no ſchools, and cannot write their language.

Their chronology comprehends no more than the time preſent and a few years paſt. The age of a man is a long period with them; and as often as they would denote a very diſtant time, they ſay, in the time of our fathers, in the time of our grandfathers, &c. ſo that their chronology is confined to a ſhort ſpace, and even that not very accurate. A *yit*, or ſolar year, is divided into two parts, the ſummer year, and the winter year; the former called *yaſs*, and the other *kuſs*. The ſummer year begins at the going off of the ice from the rivers, and the ſhooting of the herbage: the firſt fall of ſnow fixes the commencement of the winter year. Each of theſe has ſix *aï*, or lunations; the thirteenth

lunation of the ſolar year is ſunk, as the beginnings of their ſix-month years have no preciſe term. They name their months, or lunations, after the ſubjects of their œconomy and the natural phænomena. The firſt moon is in the month of April, according to our calendar, and is called *Kouroug aï*, or the moon of the ſtriped ſquirrel; becauſe this little animal begins to appear abroad at this ſeaſon. The ſecond moon is called *Tart aï*, the moon of the plough. The third, *Bis aï*, the moon of roots, i. e. dog's tooth *, which they eat in the month of *June*. The fourth moon is named *Od aï*, the moon of cleanlineſs; becauſe in this month they clean the fields, by weeding them, &c; the fifth *Ouloutſch aï*, the moon of full ſummer, or the great ſummer moon; the ſixth, *Ouryak aï*, the harveſt moon; the ſeventh, *Urten aï*, the threſhing moon; the eighth, *Koartiyak aï*, the old woman's moon; the ninth, *Oulou aï*, the great moon; the tenth, *Kitſch aï*, the ſhort moon; the eleventh, *Tſchet aï*, the windy moon; the twelfth,

* *Erythronium, dens canis* Linn.

Aſchi

Aſchi ai, the end of the winter. They do not reckon the weeks, but obſerve the waxing and waning of the moon; the former is called *Nei*, and the latter *Alderdi* or *Eſk ai*, and ſo they count the days of every half-lunation: for example, the 5th day of *Nei*, &c. *Tolgon aï* are the days that precede or follow immediately every full moon.

Their political conſtitution is the ſame with that of the Katſchintzes, and the other antient nations of Siberia: divided into *aïmaki*, governed by a *baſchlik*. Moſt of the aïmaki pay a certain tax, which they ſometimes call *yaſſak*, and ſometimes *alman*, as the Kalmouks: yaſſak properly ſignifies a *law*. This tax is proportioned to the number of bows, and conſiſts of furs; but the aſſeſſors levy it ſo that the old men are exempted from it, or at leaſt pay conſiderably leſs than the young. They make a part of the diſtrict of Kouſnetzk, at which place they aſſemble for the payment of the tribute, and on this occaſion they treat them with brandy and other liquors, after the manner of the Katſchintzes, and the reſt of the people of theſe parts. Some of theſe families, inſtead of

of paying tribute, perform military ſervice, as Koſaks, in the frontier garriſons.

At their firſt eſtabliſhment in the territory they at preſent poſſeſs, the Teleutes were a vagabond race of hunters and ſhepherds; but the example of the Ruſſians, and a confined territory, made them think of building permanent habitations and tilling the ground. As every one of their families was obliged to remain in the diſtrict allotted to it, whither no one came to trouble them, they began by forming winter villages only; encamping during the ſummer in tents, in the manner of the Barabinzes, and changed their ſtation according to the wants of their flocks; which the greateſt part do to this day; but many of them never change their ſtation at all.

Their have ſucceſſively ſuffered great diminution; inſomuch that a man poſſeſſing ten horſes, ten cows, and about twenty ſheep, is a conſiderable perſonage: fifty horſes and as many cows are ſufficient to give the proprietor the reputation of an opulent man. They never keep hogs, but always ſome poultry.

poultry. The cattle paſs the winter in open air; but when any become weak and ſickly, they not only give them provender, but bring them into their chambers. At firſt they only cultivated a few ſmall fields, which they weeded as we do gardens. It is not above thirty years ſince agriculture became their chief occupation. They cultivate the earth exactly as the Ruſſian boors do; ſome of them ſowing annually, in rye, wheat, barley, oats and peas *, to the amount of 300 poods, which is 9,000 Engliſh pounds, planting at the ſame time different kinds of garden ſtuff, and raiſing a ſmall quantity of hemp and flax. They are very fond of hunting, and follow it cloſely, becauſe their flocks being but ſmall, they have the more time for it, and becauſe their mountains abound with game. When they go to the chace in winter, they put on *ſchanas*, or long ſnow-ſhoes, like thoſe worn by the Touralinzes †. Thoſe that live about Kouſnetzk, on the ſide of the Tſchatzki Tartars, get a little ready

* The names the Teleutes give to theſe grains are *arſch*, *boudaï*, *arba*, *ſala*, and *bortſchak*.

† See before, p. 59.

money

money during the winter, by the carriage of goods, repairing with their horſes to the great road to Siberia, to draw the caravans from Tomſk to Kraſnoyarſk, or on their return from Kraſnoyarſk to Tara.

Formerly the Teleutes lived in dens which they dug in the declivities of the mountains; the mountain furniſhed three ſides of this ſavage habitation, the fourth and the covering were compoſed of briars. At preſent the pagan Teleutes build their dwellings after the manner of the Barabinzes; they are ſmall, ill made, and have a little porch before the door. The Mohammedan Teleutes, who far ſurpaſs their heathen brethren in prudence, activity, the comforts of life, and riches, build their habitations in imitation of the Ruſſian villagers, adding the bench for ſleeping on in uſe among the Tartars, and building the chimney in the Tartar faſhion. Each village contains about ſix farms, and there are almoſt as many aïmaki, or diſtinct tribes, as villages. Their ſummer huts are made of a carcaſe of poles in the ſhape of a cone, covered with mats made of reeds,

feeds, or with a ſort of membraneous ſubſtance from under the bark of the great acacia *, which tree is very common in this country.

Their houſhold ware is the ſame that the Katſchintzes uſe. Inſtead of carpeting for their benches they uſe the before-mentioned mats. All have iron kettles, and cups and diſhes of wood or the bark of birch. The membrane of the Acacia is ſtrong enough for them to make ropes with. They have neither tables, beds, nor chairs, not even the rich and opulent, their benches amply ſupplying the place of all theſe things; for on them they ſit, ſleep, and eat.

The dreſs of this people is miſerable and dirty, but made in the Tartarian faſhion. Among thoſe that are ſtill attached to paganiſm, the men ſometimes draw a comb through their hair which flows round their head; the young people tie it into a ſort of tail behind. The Mohammedan

* *Robinia caragana* Linn.

Teleutes

Teleutes ſhave the head, and wear a *kabatz*, or little Tartarian cap. Neither of them chuſe to have a thick beard, and therefore pluck up a great quantity of it by the roots. The Chriſtian Teleutes dreſs ſometimes after the Tartarian manner, and ſometimes after that of the Ruſſian peaſants, but in general all of them wear linen ſhirts.

The women likewiſe dreſs in the Tartarian manner, wearing trouzers, ſhifts, buſkins, and a double gown of various ſtuffs. As the under gown is often made of ſome fine ſilk, ſeveral of them, and eſpecially the younger ſort, wear the upper robe very ſhort that the under one may be ſeen. The upper garment folds over before, and is kept together by a girdle. Rings and little chains are worn by way of ear-rings. The hair is tied in two or more treſſes, ornamented with ribbands, little ſhells *, rings, and other pendants. The girls commonly wear an ornament about eighteen inches long and three or four inches broad, hanging down from

* *Cyprea moneta* Linn.

the nape of the neck, all covered over with glaſs beads, &c. Both married women and maidens wear caps adorned with glaſs beads, or ſmall pieces of money; putting on the top of it another, flat, and garniſhed with a border of fur. In ſummer they wear nothing but a ſhift, the neck of which is worked with different coloured thread, the fore part of them buttoned all the way down, and tied round the waiſt with a girdle. Their ſhoes are made of birch bark, and during the warm ſeaſon they go bare headed, or only wear the Tartarian veil. All their habits are ſo horridly filthy, that they always ſeem as if they were juſt come out of a chimney; and to ſee their linen, one would ſwear they had taken pains to rub it with greaſe and dirt; but the Mohammedan female Teleutes are ſomewhat more cleanly.

In the choice of food they differ a little from one another, on account of the different religions they profeſs. All of them eat of the animals the Koran has pronounced to be pure, all of them feed upon bread, meal, flour, and *kourmatſch*, or parched corn; they eat all

all ſorts of fiſh, fruits, and wild roots. The moſt delicate diſh according to the taſte of both Mohammedans and pagans is horſe-fleſh; the greateſt dainty with the Chriſtian Teleutes are puddings made with milk. All in general are fond of *toutmatſch*, or maſhed fleſh made into balls, and their *biſch ſata*, haſhed meat mixed with parched corn. The heathen Teleutes feed upon bears, marmots, mice, pork, birds of prey, and almoſt all animals.

They drink water, fleſh and fiſh broths, *aïren*, or ſour milk, beer, milk, and corn-brandy. They diſtil *koumiſs* or ſour mare's milk to make arrack; which they likewiſe get from a mixture of two parts parched corn and one part of boiled rye. The common kitchen kettle ſerves them for a ſtill, and their manner of fixing on the alembic is this: after having filled the kettle with koumiſs or rye brewage, they put on it a wooden cover convex within and concave without; the joints are exactly fitted with clay; a bent wooden pipe about two feet long enters into the pot through the lid, to which it is

fitted

fitted; the other extremity going into the veſſel that ſerves for a recipient, into which the diſtilled liquor runs off. It paſſes quite hot; and, as they prefer drinking it in this ſtate, the diſtillation is performed in preſence of the gueſts. The Teleutes ſettled towards the inferior part of the Tom are generally ſpeaking the moſt wealthy; and theſe have in common with the Tſchatſki Tartars an exceeding clever method of making brandy. They bury ſacks full of rie or other grain in the ground; this they water with hot water to make it vegetate the faſter; then take it up and pound it in wooden mortars to ſeparate the chaff or the ſoft and farinaceous parts that have already fermented in the earth; and of this they make little cakes which they dry by a gentle fire. Whenever they want to regale their friends, they put ſome of theſe cakes into the pot, pour water upon them, fix on the alembic; and thus make very good brandy as often as they have occaſion for it.

Almoſt all the Teleutes are pagans of the Schamana ſect; ſome of them are Moham-

medans; and a few have been perſuaded to embrace Chriſtianity. The latter inhabit ſeparate villages, or are here and there to be met with amongſt their heatheniſh brethren, who never reproach them with their change of religion, neither is there any obſervable difference in the manner of living of each. The Mohammedans are the moſt poliſhed of them all, living more comfortably and with greater neatneſs than the others, and have moſques, prieſts, and ſchools. As the ſuperſtition of the idolaters will be ſpoken of hereafter, we ſhall here only obſerve that the Teleutes give the Supreme Being the name of *Koudaï*, which ſignifies the Univerſal God. *Schaïtan* is the name of the principle of evil, or the Devil. Their idols are called *Tſchalous*. The prieſts diſtinguiſh themſelves by the appellation of *kamans* or *kams*; theſe likewiſe perform the office of phyſicians, using the magical drum in their divinations and other religious ceremonies.

The pagan and Mohammedan Teleutes have ſeldom two wives at a time, and the trigamiſts are ſtill leſs frequent. The

price

price of a girl for marriage is between ten and thirty *baſch* or head of cows or horſes, beſides which the bride receives a preſent of cloaths for holidays. On the other hand, ſhe brings her ſpouſe a ſmall portion. The Chriſtians and Mohammedans are married by their own prieſts; the ceremony is always performed at the houſe of the bride, and accompanied by feaſting, dancing, and the like. The pagans have a cuſtom of keeping their married daughters with them two or three years after marriage; all which time, however, they have intercourſe with their huſbands, who, as well as their wives, work for her parents. The young couple, as may well be ſuppoſed, grow weary of this unprofitable ſervice; and the huſband commonly elopes with his wife from the paternal houſe long before the period of emancipation. A woman may not look the male relations of her huſband in the face; and of ſuch as are older than him, ſhe dare not even pronounce the name. The Mohammedans as well as the pagans contract their marriages without much fore-

caſt, and without any reflexion on the conſequences of an ill-ſorted match; but, on the other hand, a divorce takes place without any formal proceſs, whenever either of them becomes diſcontent with their condition: they ſeparate, and the whole affair is finiſhed.

The father gives names to his new-born children, taking either the firſt that comes into his head, or adapting it to ſome eventual circumſtance; by which means many of the Teleutes have Ruſſian names. Their national appellatives are *Toutouſch*, *Benedeſch*, *Mitkelſchek*, *Koudaï-Berdi* (the ſame with *Deodatus*, or Given-of-God), *Ninguebek*, &c. The mother has nothing particular to obſerve on this occaſion, as the child receives its name without any ceremony.

Formerly the Teleutes uſed to burn their dead, or put them up in a tree, and there leave them to decay. They ſtill obſerve this latter cuſtom with reſpect to their children; becauſe, ſay they, the

children

children have not yet committed any ſin. They bury adults in miſerable coffins; and on this occaſion the kam, or prieſt, has a number of ceremonies to go through, in order to drive away the evil ſpirits that inhabit the earth. The particulars of this ridiculous rite will be given in the courſe of this work.

THE KISTIM AND TOULIBERT TARTARS.

THESE people form only two inconſiderable diſtinct voloſts, having an elder as preſident over each. Both of them are ſettled in the neighbourhood of the Teleutes on the left bank of the Tom, and chiefly on the little river Kaltarak above Kouſnetzk. Their mien, character, manner of living, language, manners, and hiſtory of theſe two people are the ſame. There is, moreover, ſo perfect a reſemblance between the Kiſtims, the Touliberts, and the Teleutes, that one can hardly help taking them for ſeparate families ſprung from one and the ſame ſtock, although, in truth, neither the Kiſtims nor the Touliberts know any thing about their origin.

The ſmall villages they inhabit are in every reſpect like thoſe of the Teleutes;

like them they are herdſmen, huſbandmen, and hunters, and pay in the ſame manner their tribute in peltry.

The dreſs of the Kiſtim Tartars is perfectly the ſame with that of the Teleutes; but the Toulibert women are diſtinguiſhed by a treſs of hair in their head-dreſs. The Toulibert girls wear to the number of thirty of theſe treſſes, which hang all round their heads, excepting juſt the face.

They were all formerly of the Schamane idolatry; and even at preſent the Touliberts are ſo; obſerving the religious ceremonies in uſe among the Teleutes: but, as they are very poor, their ſacrifices are made only with ſmall cattle. The greateſt part of the Kiſtims were perſuaded to embrace Chriſtianity towards the year 1720 by the zeal and induſtry of Philotheus, archbiſhop of Tobolſk; but the deſcendents of theſe proſelytes are as ignorant and as ſuperſtitious as the Tartars of Toura and the Tſchoulyms, before ſpoken of.

THE ABINZES.

ABINZI is the name theſe Tartars give themſelves, the meaning of which is, an original people from whom others are derived; *Aba*, in the Tartarian tongue, ſignifying *Father*. In former times they inhabited the environs of the Tom and Kouſnetzk; for which reaſon they ſtill continue to call that city *Aba Toura*, i. e. paternal city, or native country. When the Teleutes abandoned their high mountains to ſettle in their preſent territory, the Abinzes, leſs numerous, and conſequently weaker, unwilling to be again diſlodged for a more northern ſituation, reſolved to go up the Tom, and gain the mountains which they ſtill inhabit in the environs of the Kondama and the Mraſa, two rivers falling into the Tom. They divide themſelves into ſeveral aïmaki, or families; but all together pay the contribution for only a few hundred bows.

The

The form, moral character, national conſtitution, manners, language, chronology, ceremonies, and cuſtoms of the Abinzes, are perfectly the ſame with thoſe of the Teleutes. They are likewiſe of the Schamane idolatry

During the winter they dwell in villages conſtructed on purpoſe for that ſeaſon; ſome of them have alſo fixed huts for ſummer reſidence. Their villages are ſmall; the houſes are only miſerable things made of planks and buſhes. They are ſunk half their height in the earth; the light entering in only by the hole at the top, which ſerves likewiſe as a paſſage for the ſmoke; the top is made of poles covered with earth. In the inſide are benches for ſleeping on, and a chimney, or perhaps only a hearth, on the ground. Such as are wealthy change their ſtation during the ſummer, for the advantage of paſturage for their flocks; during which courſes they dwell in ſmall huts made like a cone and in every reſpect ſimilar to thoſe of the Teleutes. Their goods and food differ in nothing from thoſe of the laſt-mentioned people, excepting that they

they are ſtill more miſerable. They feed on beaſts of prey, even though they die naturally. Inſtead of grinding their barley, they bray or rub it out, as they do likewiſe their parched corn, between two ſtones, not by turning them round one upon another, but by ſliding the upper backwards and forwards on the lower one.

The men clothe their heads in the Kalmouk faſhion, and wear a platted ſtring of hair hanging down from the top of the head. In all other matters of dreſs, both men and women reſemble the pagan Teleutes.

Their herds, hunting, agriculture, and the ſmelting of iron ore, are the whole of their occupation. Their agriculture is very inconſiderable, their number of huſbandmen therefore is but ſmall. Their fields are ſo ſmall that they can ſcarcely be called large gardens: on which account they turn up the ground with ſhovels, not uſing the plough at all. Their flocks, ſtill leſs numerous than thoſe of the Teleutes, are inſufficient to their maintenance. The chace is the moſt important purſuit

purſuit to them all, eſpecially as they turn to account both the ſkin and the fleſh of all the animals they kill, which furniſhes them wherewith to pay their tribute.

The Abinzes have a great number of forges, and for ſome centuries paſt they have been eminent in that buſineſs. The city of Kouſnetzk is a proof of it, for its name ſignifies *the city of Smiths*; it was built by the Ruſſians a ſhort time after the conqueſt of Siberia, in the country of the Abinzes. They underſtand working the mines which they find in great numbers on the ſurface of their mountains, or in marſhy places immediately under the turf with which they are for the moſt part covered. The Ruſſian mineralogiſts diſtinguiſh theſe two ſorts by ore in layers *, ſuch as they find on the ſurface of mountains, and *ore of the marſhes* †, what they pick up in marſhy places. The metallurgical arrangements of the Abinzes cannot be more ſimple. The furnaces in which they melt the iron are nothing more

* In German *geſchieb erze.*

† Sumpf erze, *mineræ martis paluſtris*, Wall.

than

than holes dug in the clay floor of their huts, about eight inches deep. Two pair of bellows have a communication with the hole by means of a channel dug in the earth by the ſide of it, on which they fix a concave cover of clay, having a hole in its centre two inches diameter. The profile of ſuch a furnace would repreſent an ellipſis.

The fuſion is performed in the following manner. They fill the furnace with charcoal ſmall enough to paſs through the hole of the cover; the coals being kindled, they throw in alternately pieces of ore broken ſmall, and coals, keeping up an uninterrupted blaſt with the bellows. In the ſpace of an hour and a half they may feed the furnace with about three pounds of ore. The iron being melted, they open the furnace, take out the metal, and beat it with hammers to make the ſcoria fall off. Of this iron the Abinzes make their arrows, pick-axes, and ſpades. A large ſtone ſerves them for an anvil, and their hammers are made of common iron. The greateſt quantity of this metal is ſold in the maſs to the Ruſſian ſmiths.

THE

THE VERGHO-TOMSKOI TARTARS

FORM a diſtinct branch, having a particular chief, though their whole tribe does not conſiſt of more than a hundred and fifty bows. They have perfectly that Kalmouk air which characteriſes the mixed ſtocks of the Teleutes and the Abinzes. They are herdſmen towards the ſources of the river Tom in the upper region of the mountains; and it is for that reaſon the Ruſſians call them *Tatari Vergho-Tomſkoi*, i.e. Tatars of the Upper Tom.

Their herds are as ſmall as thoſe of the Abinzes, and therefore they maintain themſelves chiefly by what the chace affords and wild vegetables. They do not cultivate the ground; and bread is utterly unknown to them. Their tribute conſiſts of furs, and they go every year to pay it at Kouſnetzk.

They wander about with their huts both in winter and ſummer. Their religion is Schamaniſm. Their goods are worſe made than even thoſe of the Katſchintzians, and their manner of life much more filthy and diſguſting.

Their language, ceremonies, and cuſtoms, as well as their dreſs, have great affinity with thoſe of the Abinzes. The women and girls wear their hair in four treſſes, which they ornament with glaſs beads, pieces of coral, or ſmall ſhells*. The maidens diſtinguiſh themſelves from the married women by a fillet adorned with coral, &c. worn on the forehead.

* *Cyprea moneta* Linn.

THE

THE BIRYOUSSES,

WHO are likewiſe called *Birouſſes*, were formerly herdſmen along the river Biryouſs, or Birouſs, which is an arm of the Taſteva, and falls into the Niſchnaya, Tungouſka, or Lower Tungouſka, on its left bank. Theſe Tartars either took their name from the river, or gave the name of their nation to it; for which was the fact is uncertain. At the beginning of the XVIIth century, when the Ruſſians made themſelves maſters of theſe countries, the Biryouſſes were ſettled in the mountains near the ſources of the Kondana, which falls into the Tom. As the limits were not yet ſettled, it happened that theſe Tartars were ſometimes obliged to pay contributions to the Ruſſians, the Soongarians, the Kirguiſians, and the Chineſe, at the ſame time, which reduced them to great poverty. At preſent they perform their wanderings in the neighbourhood of Katſchintz, along the Abakan, a river which falls

falls into the Yeniſei. Although they recover again from their former diſaſters, they ſtill continue very poor.

They divide themſelves into four *aïmaki*, that is to ſay, *Kobin aïmak*, comprehending at preſent fifty-three bows; *Karguin aïmak* contains forty; *Kaïn aïmak* reckons only twenty-five; and *Schaskin aïmak* contains fifty. This laſt family inhabits the higheſt mountains, and is the pooreſt of them all. All their aïmaki have a common chief: the preſent baſchlik is at the ſame time Elder over the Beltirians. He takes charge of collecting the tribute from theſe two wretched people, who pay it in furs. Towards the end of the winter the baſchlik brings it to the chancery of the voyevody of Kouſnetzk.

The exterior of the Biryouſſes beſpeaks a race of Tartars leſs mixed than many others of theſe parts. They are at the ſame time of a character nearer the true Tartarian than their neighbours. They ſpeak the Tartarian language; but their dialect is very corrupt; and, as they are deſtitute of ſchools, they know not how to write it.

The

The Biryouſſes are continually wandering: the yourtes they inhabit are huts compoſed of poles leaning againſt each other, and covered with mats; they are made like the ſummer hovels of the Teleutes. Their dreſs reſembles that of the Katſchintzes; excepting that the Biryouſſes make the principal part of their apparel of furs and ſkins.

Their manner of life, food, occupations, Schaman idolatry, and common cuſtoms, are altogether like thoſe of the Abinzes. Hunting is their principal employment. They maintain a ſmall number of horſes and cows; and ſome of them ſow a little barley in grounds dug into beds, like thoſe of a kitchen garden.

THE SAYAN TARTARS.

SOYONS is the name this people give themſelves. A falſe pronunciation and an inaccurate orthography have converted that appellation into *Sayani* and *Sayanzi*. They take their name from *Soyon Taou*, i. e. the great Sayane, or, according to their pronunciation, *Soyone* mountains, which extend from Mount Alta and the river Ob, beyond the Yeniſei, and thence direct their courſe eaſtward, ſerving for limits to Siberia and Mongolia. It is in theſe mountains that the Sayan Tartars make their paſtoral excurſions on the left bank of the Yeniſei and the whole length of the river Abakan. During the ſummer ſeaſon they keep about the environs of that river in the upper region of the mountains; deſcending in winter to the lower and more open country. Their neighbours are the mountaineers of Katſchintz and Koui netzk.

In

In former times they had their particular *Taïſches*, or princes of the nation; and divided themſelves into two little hordes. When, in 1616, the Ruſſians of Kouſnetzk undertook an expedition againſt the Mountaineer Tartars, theſe latter conſented to become tributaries to Ruſſia, as did likewiſe the Sayans of the eaſtern horde; while the weſtern horde, on the contrary, then ſettled in Mount Alta, retreated from the frontiers of the Ruſſian empire. Afterward the Sayans in ſubjection to Ruſſia fell by parts under the power of the Kirguiſians and the Soongarians, whoſe oppreſſions conſiderably diminiſhed and in a great meaſure diſperſed them; ſo that at preſent their taxation is rated in the chancery of the voyevody of Kouſnetzk at only a hundred and fifty bows.

This people, notwithſtanding the ſmallneſs of their number, divide themſelves into ſeveral families or aïmaki; but they have all only one elder, who preſides over them in com-

mon. They call him *baſchlik*; and his buſineſs is to determine the little differences that ariſe among them, and to collect the tribute, which conſiſts of three martens, or three rubles in money, *per* bow.

The Sayans have the ſame air and mien, the ſame character, and the ſame language, as the Biryouſſes. In general they reſemble the Biryouſſes and the Beltirians ſo much, that one cannot help taking theſe three nations for the remains of three branches from the ſame ſtock. As they were oftener in ſubjection to the Kirguiſians than to the Soongarians, they degenerated among the former leſs than the other people did under the dominion of the latter.

The Sayans are migrating herdſmen, drawing after them their yourtes made of felt. Their manner of living comes neareſt to that of the Katſchintzians. Their riches conſiſt in horſes, horned cattle, and ſheep. A Sayan paſſes for a rich man who poſſeſſes about a hundred horſes, as many cows, and two

two hundred ſheep: but even he who poſſeſſes only the ſixth, nay, even the tenth part of that quantity, is able to live at his eaſe. They are very aſſiduous in hunting, and expert in the uſe of the bow. Some of them till a ſmall field or two; but, being too much accuſtomed to a lazy and vagabond life, there is no room to hope that agriculture will ever make conſiderable progreſs among them. Several of them are ſmiths; and, after the manner of the Abinzes, work their own iron mines. The women of this nation are emyloyed in houſhold affairs like the Katſchintzian women.

Their food is the ſame with that of the Katſchintzians; though the Sayans make a greater conſumption of wild roots and greens. They do not take the trouble of gathering theſe for themſelves; but, after the manner of the Tunguiſians, hunt about the deſarts for the holes of the mountain rat, whom they diſlodge, and then carry off all his hoard.

The garments of both men and women are like thoſe in uſe amongſt the Katſchintzians. The wild flax *, and a ſort of nettle †, furniſh them with thread for ſewing; both theſe grow ſpontaneouſly in their deſarts in great abundance; and they ſpin it to ſuch a degree of ſtrength as to make bow-ſtrings of it. The mats they ſit on, and which ſerve them for beds, are wove of the leaves of the yellow field-lily ‡, a plant very frequent in theſe parts.

Several of the modern Sayans have embraced Chriſtianity; the baſchlik himſelf is of this number. The Chriſtians have a church on the banks of the river Abakan. The reſt are Schamanes: their prieſts are habited like the kams or magicians of the Katſchintzians, and carry the magical drum.

* *Linum perenne.* Linn.
† *Urtica cannabina.* Linn.
‡ *Hemerocallis.* Linn.

Their

Their nuptial ceremonies reſemble thoſe of the Katſchintzians. The Sayans lay their dead in coffins, which they place on trees, and ſo leave them to rot. The pagan Sayans are ſo little prejudiced againſt the Chriſtian religion, that they contribute voluntarily to the ſupport of the church belonging to their converted brethren.

THE BELTIRIANS

HAVE undergone the ſame diſaſters as the Sayans. Theſe two people ſubmitted to Ruſſia at the ſame time; a ſhort time afterwards they bore the yoke of the Kirguiſians, &c. At preſent they perambulate the neighbourhood of the Sayans and the Biryouſſes, along the Abakan. The Beltirians and the Biryouſſes are ſubordinate to a baſchlik, who preſides over both. Their aïmaki are taxed, like the Sayans, at the rate of 150 bows.

In mien and figure, character, corrupt Tartarian dialect, paſtoral way of life, occupations, yourtes, food, dreſs, national cuſtoms, and Schaman idolatry, there is a great conformity between the Beltirians. the Sayans, and the Biryouſſes.

The Beltirians, however, are richer in cattle than the Sayans, and therefore live a little better.

better. In ſummer they drink their aréka, or diſtilled ſpirit from ſour mare's milk, with which they regale themſelves ſo copiouſly, that often throughout a whole diſtrict you will not find one ſober man. As they live quite at their eaſe, they have hitherto paid no attention to the Chriſtian prieſts, who at different times have undertaken to convert them. They are zealous idolaters, and attached to polygamy.

From time immemorial they have had ſmiths, who dig and forge their iron after the manner of the Abinzes. The Beltirians are likewiſe good tanners; and therefore the tribute they formerly paid the Kirguiſians was in iron, leather, and furs. Their agriculture is not in a much better ſtate than that of the Abinzes. Inſtead of a plough they generally uſe pickaxes; though ſome of them make uſe of a ſmall plough.

They only bury their dead on particular occaſions, commonly tying them between two planks, and laying them on trees. They place a ſtool betwixt the legs of every deceaſed perſon, whether man or woman, and

by

by the ſide of the corpſe a hatchet, a knife, a ſhovel (ſuch as they uſe for taking up the roots of trees), ſome victuals, and ſtrong liquor: to the men they add a bow with [illegible] broken arrows. If the deceaſed was fond of muſic, they give him his *kobys* *, or his *yagatan* †. On the ſeventh day from his deceaſe is held a commemorative feſtival, at which they kill the beſt horſe he had, at the place of interment, and eat the fleſh. The ſkin, with his head entire bridled and bitted, they hang to a tree; and at the ſame time tie a bag of milk to another tree near it.

* A ſort of lute with three ſtrings.

† A horizontal harp.

THE

THE YAKOUTES.

SOGHA is properly the name of this people. It ſeems as if the Ruſſians had heretofore confounded the Soghas with the Youkaguiri, and that this miſtake had given riſe to the name *Yakouti*; for theſe two people are contiguous, and the Soghas occupy a part of the antient poſſeſſions of the Youkaguiri. At preſent they are perfectly diſtinct, as the Youkaguiri, properly ſo called, are a ſeparate nation, without any ſort of mixture with the Yakoutes.

In former times the Yakoutes poſſeſſed the country lying between the Sayan mountains and the lower Angara, as well as the borders of the Upper Lena. The perſecutions and oppreſſions they ſuffered from the Bouraittes and the Mongouls cauſed them to take the reſolution of withdrawing themſelves down the Lena, and of ſettling in thoſe rude and wild northern countries they now inhabit.

They

They were already eſtabliſhed here when the Mangaſei Koſaks firſt diſcovered them in the year 1620; and in the ſame year theſe Mangaſei Koſaks, together with thoſe of the Yeniſei, ſubmitted to the Ruſſian ſceptre. On this occaſion ſeveral Yakoutes ſtruck with a pannic fled farther North, into the country of the Tunguiſians; and ſome even to the borders of the Frozen Sea. The ſeverity of their new maſters irritated them to ſuch a degree, that they made various attempts to regain their liberty, but without ſucceſs. Ever ſince they have been bleſt with a mild and ſettled conſtitution, they have been quiet and tractable ſubjects of the crown of Ruſſia.

The deſarts they occupy are ſituate for the moſt part in the province of Yakoutzk in the government of Irkoutzk; but extend farther, eſpecially to the north; ſome of them are ſcattered among the Tunguiſians, the Yuraiks, &c. They occupy diſtricts in the neighbourhood of theſe latter people, and ſeveral individuals of theſe are to be found in the territory of the Yakoutes. There are likewiſe

wiſe Yakoutes to be met with here and there upon the banks of the Lena towards the ſouth, from the river Vitim, as far as where the Lena falls into the Frozen ſea; from the weſtern part of the river Anabara, eaſtward to the Penſchinſkoi gulf; and northward as far as the Kolyma, which, according to the new charts of the Ruſſian empire, forms a ſpace of about 2000 verſts in a right line, lying between the 52d and the 70th degree of northern latitude, and between the 125th and the 175th degree of longitude. As this vaſt country extends conſiderably towards the north-eaſt, it is cold and barren by its ſituation, and marſhy for the greateſt part: ſeveral diſtricts are covered as it were with rocks: in the ſouthern parts are great foreſts, but the northern are totally deſtitute of wood. Theſe deſarts labouring under ſo many inconveniences, and being ſituated in ſo rude a climate, are not favourable to a numerous population. Several Ruſſian colonies have nevertheleſs been eſtabliſhed with ſucceſs between the Vitim and the Viloui, and even ſtill more northward.

The

The Yakoutes take great care to preſerve their races and families, keeping to thoſe from which they are ſprung. They have no noble families in their nation. The government diſtributes the voloſts or Yakoute families according to the circles and diſtricts of every place that is appointed to receive the tribute, without paying any attention to the ſeparation of the national races which is the reſult of it. Theſe receptacles for the tribute are towns, or, at leaſt, ſome habitations, ſurrounded by high and cloſe paliſades: they are called *oſtrogs* if of any extent; while thoſe which contain only one or two dwellings bear the name of *ſimovigni*, or winter-huts. Theſe little fortifications were at firſt eſtabliſhed for the reception of the tribute, and to keep the Yakoutes in awe; but long experience having ſhewn the docility and peaceable ſpirit of this nation, all theſe meaſures taken for defence may be diſpenſed with; and accordingly many of theſe oſtrogs are ſuffered to go to ruin; others remain empty from one time of payment to another, the commiſſaries going thither only occaſionally from the larger oſtrogs

oſtrogs of the neighbourhood, or employ the interval in their own affairs and in following the chace. Every tributary diſtrict is called an *oulouſs*, and the families belonging to it *voloſts*. When a family is become numerous, it is ſubdivided into ſeveral ſmaller of the ſame name, every one of which has a chief, or elder, choſen by its members. The particular conſtitution of the voloſts, no leſs than their political conſtitution reſpecting the ſtate, is exactly like that of all the other nations of Siberia. They pay their tribute in furs, and are taxed by bows, that is to ſay, by males capable of following the chace. They have not been numbered ſince the year 1750.

The Kangalaïſk oulouſs comprehends ten voloſts, all of the name of Kangalaï; three of Gorinſks; three Nerouktes; two Nagharſks; two Scherkovſks; one Schamkonſk; two Chaſikaſks; and five Maſchegarſks: all which together are taxed at 5868 bows.

The Batourouſk oulouſs is compoſed of twenty-five voloſts, containing 6380 bows.

The

The Namſkoi oulouſs conſiſts of thirteen voloſts, ſix of which bear the name of Namſkoi; and the whole thirteen amount to 3690 bows.

The Barogonſk oulouſs comprehends ſeven voloſts of that name, with eleven others: in all 2948 bows.

The Maguinſk oulouſs contains fifteen voloſts, one of which is called Alta (probably from the place of its antient ſettlement), and make in all 3356 bows.

All theſe five diſtricts pay their contribution in the town of Yakoutzk, the territories of which they inhabit.

The Olekminſk diſtrict comprehends both banks of the Olekma (whch flows eaſtward of the Lena) and the weſtern ſhore of the Lena, and is taxed as containing 1823 bows. They pay at Olekminſkoi oſtrog, ſituate on the left coaſt of the Lena, thirteen verſts above the mouth of the Olekma, and

550

550 verſts higher to the ſouthweſt than Yakoutzk.

The environs of the Viloui, a river running weſtward of the Lena, are conſiderably peopled by Yakoutes, who pay their taxation into three fortified winter huts. The firſt, called *Vercho Filouiskoi Simovie, the high winter hut*, is ſituated 500 verſts to the weſt-ſouth-weſt of Yakoutzk. Its diſtrict comprehends twenty-two voloſts, which together make 5911 bows. The ſecond is called *Seredni Vilouiskoi Simovie, the middlemoſt winter hut:* it is 420 verſts diſtant from Yakoutzk, and takes in fifteen voloſts, eſtimated at 1270 bows. The third, which is named *Ouſt Vilouiskoi Simovie, the lower winter-hut*, or *the winter hut near the mouth*, is 338 verſts to the north-north-weſt of Yakoutzk, 12 verſts above the mouth of the Viloui, and contains twenty-four voloſts taxed at 1417 bows.

Eighteen Yakoute voloſts are eſtabliſhed about the Yana, which falls into the Frozen Sea to the eaſtward of the Lena. Theſe

eighteen voloſts comprehend 1662 bows, who repair to Vercho Yanſkoi Simovie, *the winter hut of the upper Yana*, ſituate 400 verſts to the northward of Yakoutzk.

Twelve other Yakoute voloſts inhabit the neighbourhood of the river Indiguirka, which runs to the eaſt of the Yana, and falls into the Frozen Sea. The moſt numerous of all theſe families conſiſts only of 95 bows, and the leaſt is reckoned at 17. They depend on the Saſchiverſkoi Oſtrog, ſituate on the higher Indiguirka, 904 verſts to the north-eaſt of Yakoutzk. It is probable that the Bayagata oulouſs is dependant on the ſame Saſchiverſkoi oſtrog; it is compoſed of ſix families, who together amount to 761 bows, and occupy the diſtricts between the Indiguirka and the Kolyma: at leaſt the author was not able to diſcover offices for the receipt of tribute farther to the north-eaſt than this latter.

It may be preſumed that ſince the year 1750 the peaceable manners of the Yakoutes, who live quietly after the cuſtoms of their anceſtors, have contributed to augment their population;

population; not to mention the other advantages enjoyed by the inhabitants of theſe extenſive countries, wherein they have room to ſpread conſiderably farther. And even though this increaſe ſhould be but moderate, the numberings have always been made with ſo much allowance, that this nation (taking the women and children into the account) may be reckoned at three times more than the number of tributary males. In this caſe the Yakoutes will amount to more than an hundred thouſand ſouls, which is a very conſiderable population for theſe countries.

They are for the moſt part of a middling ſtature, and it is very rare to meet with very tall or very ſhort perſons. They have a thin face, ſomewhat flat, a ſmall noſe, little eyes, and generally black ſcanty hair and beards. They are ſlow rather than ſtupid; and in action more ſlow and drawling than lazy. They live together in great amity, being ready at mutual good offices of every kind, without intreaty, and without expectation of acknowledgement. They fear and honour

their gods, their ſuperiors, their prieſts, and their old men. They are neither thieviſh, fraudulent, nor revengeful. Their women are laborious, and more lively than the men; ſome of them might even paſs for handſome, if the ſmoke and greaſe did not give them a yellowiſh complexion.

The air and character of the Yakoutes are ſo mixed with Tartarian and Mongol traits, phyſical as well as moral, that ſome authors take them for a branch of Tartars, while others pronounce them the offspring of the Mongols. M. Müller, and the late M. Fiſcher, both profeſſors of the academy of ſciences at St. Peterſburg, who ſtaid likewiſe among the Yakoutes ſome time, agree in pronouncing them to be Tartars, on account of their language, and other good reaſons. They have neither written characters nor ſchools; but the baſis of their language is evidently Tartarian: the great mixture of foreign words which diſfigure it has ſlipped in chiefly from the Mongol and the Tunguiſian.

The Yakoutes are a nation of herdſmen; though they rarely change their ſtation in winter.

winter. Their winter yourtes are made of balks placed horizontally on one another, and the crevices are filled up with moſs. The light enters them by a hole made in the top, which ſerves at the ſame time for a paſſage to the ſmoke. The fire is in the middle of the hut, and all round it are but very low broad benches. In autumn they commonly go to inhabit the huts they dwelt in during the preceding winter; whenever the place is no longer agreeable to them, they go in ſearch of a better, and build new huts upon it. The ſummer habitations conſiſt of a carcaſe of poles joined in the form of a cone, covered with birch bark like thoſe of the Tunguiſians.

Their arms are the bow and arrows, and the pike, all which they make themſelves, not excepting the iron barb. Their quivers are bags of fur, very prettily wrought.

Their moveables, like thoſe of all the nations of herdſmen, are as ſimple and as few in number as poſſible; they are made for the moſt part of wood, birch, bark, and leather.

They prepare their leather bags for holding milk as the Baſchkirians do by ſmoking them, &c. They forge their own iron pans and pots, the edge of which they adorn with a hoop of birch bark. Mortars made of frozen cow-dung are a part of their culinary furniture, and uſed in winter for pounding dried fiſh, roots, and the like. Their ſledges are ſmall and narrow. Their little canoes are made of the bark of the birch tree like thoſe of the Tunguiſians.

Their principal employment is the care of their herds, the chace, and the fiſhery; preferring that which is moſt agreeable to the diſtrict they inhabit. The ſouthern oulouſſes maintain horſes and cows; thoſe of the environs of the Yana and the Indiguirka have only rein-deer. Sheep do not proſper in theſe cold and moiſt deſarts; nor can they well be defended from beaſts of prey. Notwithſtanding the winter is very long and ſevere in theſe climates, the Yakoutes make no ſort of proviſion for their horſes and cows, who ſeek their food as they can; ſo that a deep ſnow is reckoned by theſe people a great calamity.

lamity. Although they ſeldom kill any cattle, unleſs the beaſt be ſick and ready to die, the ſnow, the cold, and the wild beaſts, carry off every year ſuch a great quantity, that their flocks cannot become very numerous; and, as their chief wealth conſiſts in them, they conſequently do not attain to great wealth. Very few of the Yakoutes in the oulouſſes of the Yana and the Indiguirka keep rein-deer; and ſtill fewer poſſeſs a conſiderable number, conſequently the latter are no richer than the others.

In winter they follow the chace, but they have too much indifference, and are too idle, to go far from home, which is the reaſon that the game remains always in great plenty. All of them catch fiſh, but only in ſummer. The fiſhery ſupplies the Yakoutes of the northern oulouſſes with a great part of their food, and eſpecially ſuch as have neither rein-deer nor other cattle.

They are entirely ignorant of agriculture; and the horrid climate they dwell in would be as unfavourable to it as the ſluggiſhneſs of

the inhabitants. However, the Yakoutes underſtand ſmelting the iron ore, and forge dexterouſly enough the utenſils they have occaſion for; the ſmiths of Viloui are remarkable in theſe parts for their workmanſhip. In the works relating to the fuſion of the metals they only differ from the Abinzes in their bellows; thoſe uſed by the Yakoutes are compoſed of two ſkin bags, which communicate with each other in ſuch a manner, that when one ſwells the other is compreſſed. The poor Yakoutes that dwell in the neighbourhood of ſome Ruſſian ſettlement join with the boors, who pay the tribute for them; for which the Yakoute does all the menial work, and the labour of the rural œconomy.

As pagans, they are permitted to eat whatever they pleaſe; and therefore their food depends on the quality of the land each man occupies, and the cuſtoms of their anceſtors; in conformity to which they have an averſion for ſwine, frogs, and inſects. They not only eat of all clean animals, but horſes, beaſts of prey, field rats, houſe rats, mice, ſquirrels, different kinds of weazels, herons, water-

water-fowl, and birds of prey, and in general all ſorts of animals, except hogs, frogs, and inſects. They uſe all the vegetables which the Barabinzes and the Tſcoulyms eat, together with leeks, onions, and garlic, the roots of the flowering reed *, the roots of the *hedyſarum alpinum* of Linnæus; all which they dig up themſelves, or plunder the rat and mice holes of them.

In ſummer they are ſatisfied with ſour milk and wild herbs; in winter dried fiſh is a part of their daily diet. The northern oulouſſes, in imitation of ſeveral Tunguiſian hordes, live chiefly on fiſh all the year round. Meal and gruels are ſeldom ſeen except among the Yakoutes of the environs of Yakoutzk and Olekminſk, who are rich enough to buy them. Their food and the manner of dreſſing them are equally diſguſting. No matter whether the animals they eat died of hunger, or diſeaſe, or any accident, it is all the ſame thing to them. They pulveriſe their dried fiſh in mortars made of frozen cow-dung,

* *Butomus umbellatus.* Linn.

which

which are never cleaned any more than the other veſſels in common uſe. They never waſh their hands or any part of their perſon. Their ſkin-ſacks that hold the milk ſtink abominably, and communicate a horrid taſte to their contents. In the ſummer ſeaſon they drink ſo much koumiſs, and ſmoke tobacco ſo conſtantly, that they are frequently drunk. When they intend to get fuddled in a decent manner, they endeavour to procure the Ruſſian brandy; but, as they are but ſeldom able to obtain it, they ſupply this want by muſhrooms of an inebriating quality, as the Oſtiaks, and ſeveral other people of Siberiado.

Filthy as their manner of life is, no leſs than their huts and all the Yakoute œconomy, yet their wardrobe is ingenious and pretty. They never wear any ſhirt or linen garment next the ſkin. Their ſummer habit is a ſoft ſkin tanned of a mouſe colour, and that for winter is made of divers ſorts of furs, chiefly that of the rein-deer. The men clip their hair pretty cloſe to the head, and do not ſuffer the beard to grow very thick.

In

In ſummer they go bare-headed. They wear ſhort trowzers. Their ſtockings are made of ſkin, and ſerve at the ſame time for boots, on which account they put ſoles to them. They are handſomely embroidered; and, to keep them ſmooth and tight to the leg, they faſten the tops of them to their trowzers. The ſleeves of their coat are cloſe, the ſkirts reach no lower than the knees, and they faſten them before with ſtrings. The collars and edges of their ſummer garment are ſet off with an elegant embroidery about two inches broad; beſides which they wear fringes to them of white hair, or ſtained with other colours. Theſe are about four inches in breadth, and they put the like round the collars and about the ſhoulders. Theſe ſkin doublets are to be met with that have all the ſeams covered with glaſs beads, or at leaſt ſtriped with blue or red paint. The winter dreſs is not more complicated than that for ſummer; but is made of ſkins with the fur ſide outwards, and is wrought with as much care, as well as ornamented with fringes and embroidery. In winter the Yakoutes wear caps of ſkin, generally made

of

of the head of ſome quadruped. As they wear no girdle over their cloaths, they faſten their pipe, tobacco-pouch, flint and ſteel, knife, &c. to the waiſtband of their trowzers.

The dreſs of the women in moſt particulars reſembles that of the men. They wear the ſame ſort of trowzers, only a little longer than thoſe of the other ſex, the ſame ſtockings, the ſame garments. In general the dreſs of the women, as well for ſummer as winter, is a little better worked than that of the men. The married women are diſtinguiſhed by their head-dreſs, which is a cap made of the head of ſome animal, to which they leave the ears ſticking up like horns. The maidens wear their hair in treſſes, and broad fillets round the head, made of ſkin, and covered with embroidery and glaſs beads. Little ſtrings of theſe beads, and various other trinkets, are tied to the fillet all round, with a piece of the ſame kind hanging down the back from the top of the head. The whole dreſs of the Yakoutes very much reſembles that of

of the Tunguiſians; of all the people of theſe parts the Yakoutes and the Tunguſians are the moſt elegantly dreſſed: their cloaths are lighter and made with more taſte than thoſe of the others. The women make their own cloaths, inſtead of buying them ready-made, as is the cuſtom in ſome parts of Siberia; whereby the Yakoute girls eſpecially are very neatly dreſſed, and all their habits are made with great art and induſtry.

In ſocial life it muſt be confeſſed that the Yakoutes are quite deſtitute of the graces; but they are honeſt and friendly towards one another. They eat whenever they are hungry; and whoever happens to be then in their company eats with them. The diſhes are placed upon the ground, and the people ſit upon their heels round them. When they make any mutual agreement, they treat together *viva voce*, and always keep their word. In covenants made before a judge, they ſign a written inſtrument with a mark inſtead of their name. Every perſon when young imprints or ſtains ſome arbitrary figure in the ſkin of the back of his hand,

hand, which he can never alter, and this form he uſes on all occaſions as his ſignature and diſtinguiſhing mark. They are too negligent in point of cleanlineſs both of their perſons and their furniture: but when they waſh themſelves (which happens very ſeldom), or their children, or their cloaths, a particular ſort of muſhroom * ſerves them inſtead of ſoap, as it does the Ruſſian villagers of theſe parts alſo. Whenever they change their ſtation, they leave the ſkeletons of their huts behind them, carrying away only the coverings. They tranſport their effects on ſmall narrow ſledges, drawn by horned cattle, which they likewiſe ride like the Kalmouks. Whenever any one's circumſtances oblige him to part from his friends, either for a time, or for ever, the latter cut ſome branches from a tree as a mark of remembrance, to which they appeal as the proofs of their amity in converſations about their abſent friend. The Yakoutes are polygamiſts, buying their wives for cattle, cloaths, &c. as the nations before-mentioned. The firſt perſon that enters the hut of a woman that has lain in, gives a name to the

* *Agaricus officinalis.*

new-

new-born child, without any form or ceremony. The moſt horrid and filthy cuſtom among them is without doubt that of regaling themſelves on the after-birth of a lying-in woman: the father of the child boils this diſguſting morſel, and invites his beſt friends to partake with him of it, as the greateſt delicacy imaginable; during which they make great rejoicings on the increaſe of the family.

The Yakoutes are pagans of the Schaman perſuaſion. Their *Ayouns*, or prieſts, always carry the magical drum about them, and wear hideous garments. They make ſacrifices, pretended divinations, prophecies, &c. It will be eaſily imagined that a people ſo ignorant muſt be extremely ſuperſtitious. Monſtrous children, for example, or ſuch as are born with any natural defects, paſs with them for very devils; as do the young of their cattle when born with any unuſual marks; for which reaſon they are very uneaſy about them, and endeavour to get rid of them as ſpeedily as they can. There are ſome detached Yakoutes who have been per-

ſuaded to embrace Chriſtianity; of theſe 127 tributary males inhabit the environs of Mangaſei near the river Yeniſei.

They enjoy for the moſt part uninterrupted health. Putrid fevers and the ſmall-pox are their moſt dangerous diſeaſes, of which they commonly die, eſpecially as they employ only ſuperſtitious remedies againſt them. They dread death to ſuch a degree, that they abhor the ſick, and often let them die for want of care and neceſſary attendance. Whenever the ſmall-pox ſhews itſelf amongſt them, they give a little food to the infected, and then all the healthy abandon the ſick and fly into the woods. To prevent being frozen when they go to hunt or elſewhere, they rub themſelves over frequently with an ointment made of clay and freſh cow-dung mixed together. This preventive is ſo manifeſtly efficacious that the uſe of it is become common amongſt the Ruſſians eſtabliſhed in the country about Yakoutzk.

In former times the Yakoutes burnt their dead, or expoſed them to rot upon trees. If

we

we may give credit to their traditions, the ſervants who were fond of their maſters threw themſelves voluntarily into theſe funeral fires, to ſerve their deceaſed maſters in the other world. The tombs that are found near the Yeniſei ſeem to confirm this antient pagan cuſtom of the worſhipers of Lama and the Bramines; a cuſtom which in remote times was alſo much in vogue among the Swedes and Danes *. In the old tombs of the Yakoutes are often found two ſkeletons, or at leaſt the aſhes of two bodies, one of which is probably that of ſome favourite, or of ſome ſervant that has burnt himſelf for the love of his maſter. At preſent the Yakoutes bury their dead in the foreſts, becauſe they love to repoſe after their departure under trees. Some of them in their life-time fix the ſpot where they will be buried.

* See Dalin, Hiſtoire de Suede.

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